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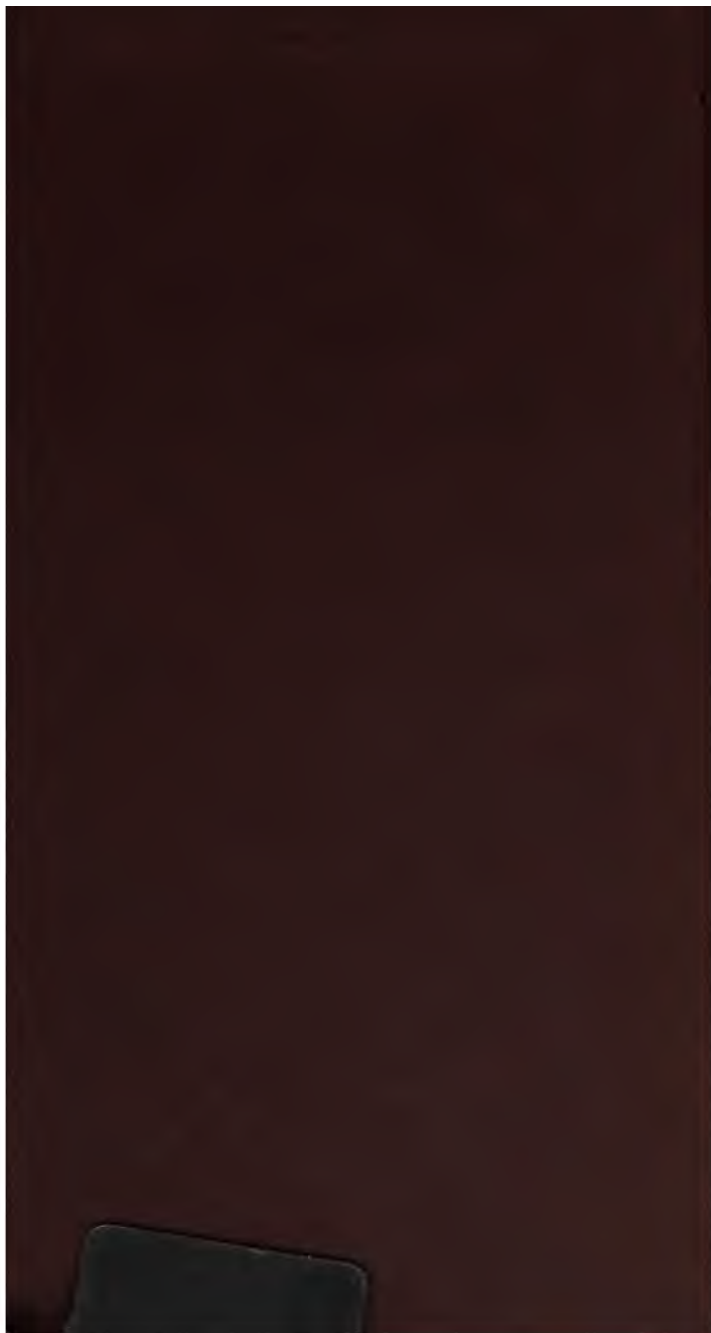
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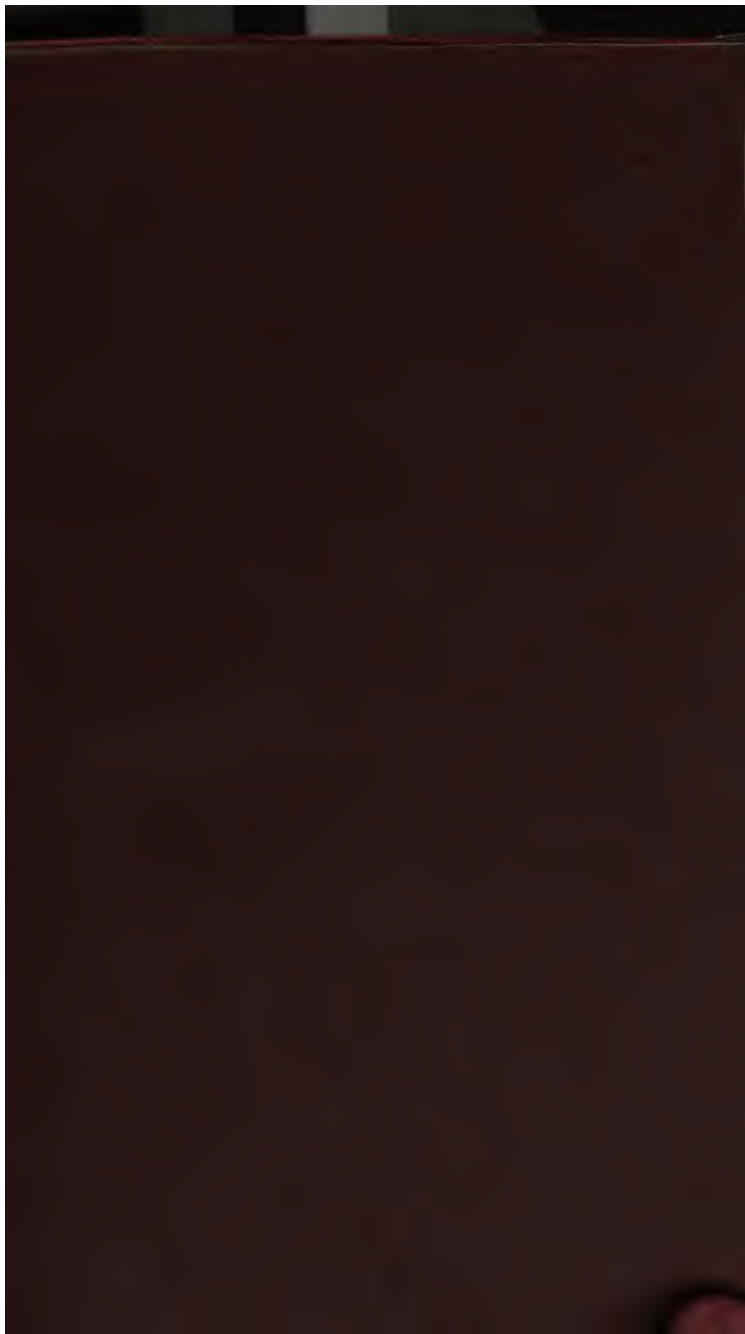
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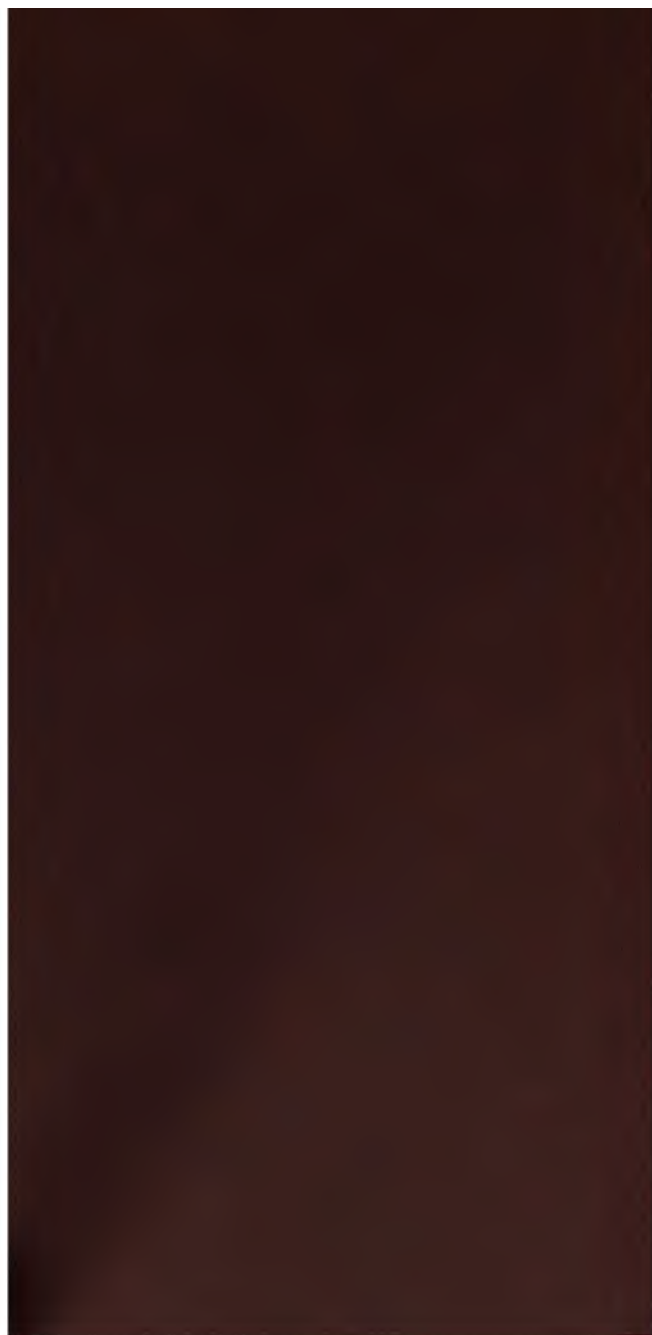
THE POWER
OF MENTAL
DEMAND

HERBERT
EDWARD
LAW

**THE POWER
OF MENTAL DEMAND**







**THE POWER
OF MENTAL DEMAND**

**THE POWER
OF MENTAL DEMAND**

**THE POWER
OF MENTAL DEMAND
AND OTHER ESSAYS**

By
HERBERT EDWARD LAW
F.C.S.



SECOND EDITION

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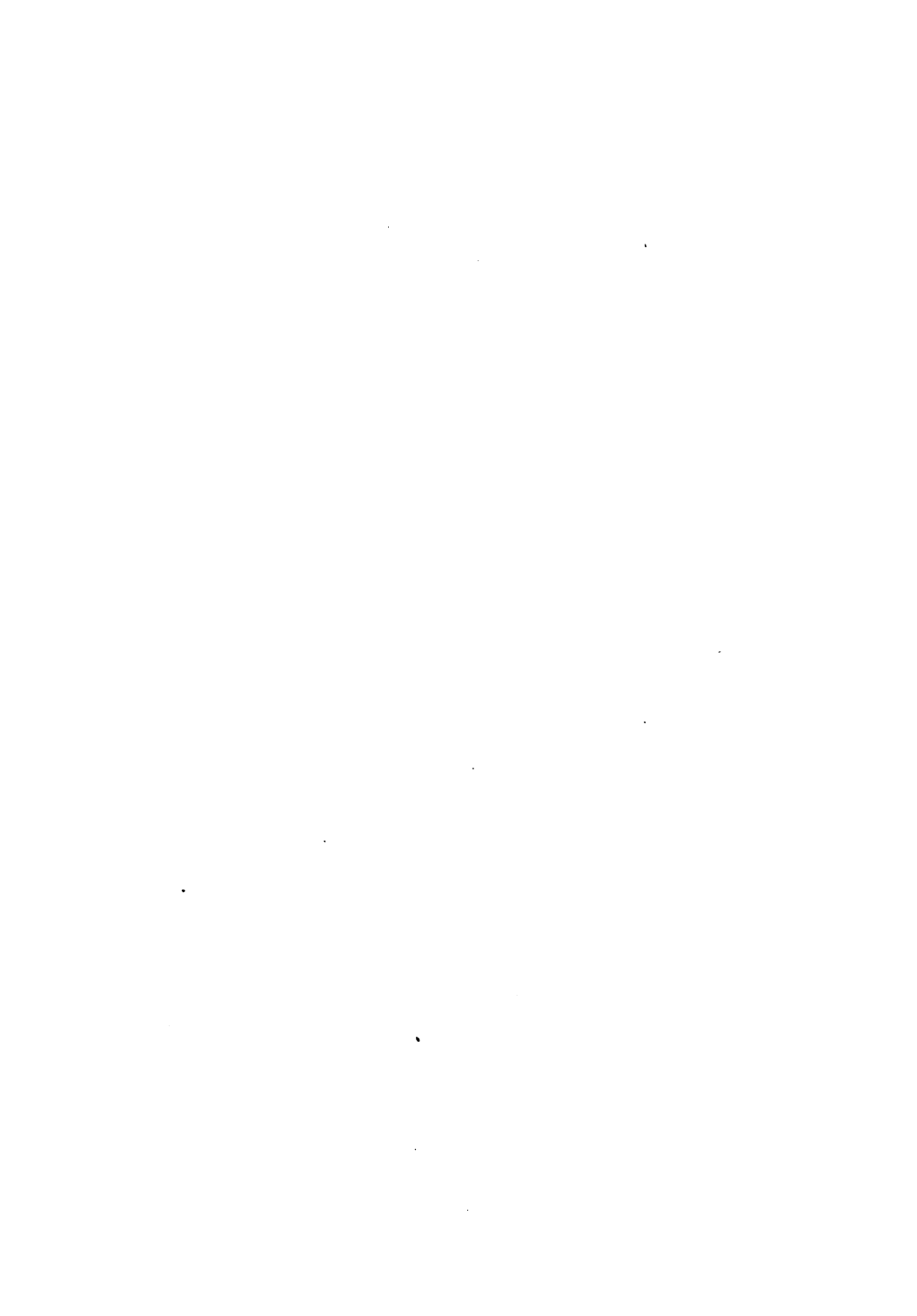
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"The Will to Win," July, 1916

**TO THE EARNEST MEN
AND WOMEN OUT OF WHOSE
BUSINESS ASSOCIATION
WITH ME THROUGH
MANY YEARS THESE
ESSAYS HAVE
GROWN**

CONTENTS

	PAGE
PREFACE	vii
THE WILL TO WIN	xi
THE POWER OF MENTAL DEMAND	3
WEALTH	19
ASSOCIATES AND THEIR VALUE	37
COURAGE	57
MENTAL CONTROL	75
FRICTION	97
BUSINESS BUILDING	109
ENTHUSIASM	127
LOOKING FORWARD	141
EFFECTIVENESS	155



CONTENTS

	PAGE
PREFACE	vii
THE WILL TO WIN	xi
THE POWER OF MENTAL DEMAND	3
WEALTH	19
ASSOCIATES AND THEIR VALUE	37
COURAGE	57
MENTAL CONTROL	75
FRICTION	97
BUSINESS BUILDING	109
ENTHUSIASM	127
LOOKING FORWARD	141
EFFECTIVENESS	155

CONTENTS

	PAGE
PREFACE	vii
THE WILL TO WIN	xi
THE POWER OF MENTAL DEMAND	3
WEALTH	19
ASSOCIATES AND THEIR VALUE	37
COURAGE	57
MENTAL CONTROL	75
FRICTION	97
BUSINESS BUILDING	109
ENTHUSIASM	127
LOOKING FORWARD	141
EFFECTIVENESS	155

PREFACE

business success—money making; money making through the success of business. This is not because there is any thought that business, money making, is the only kind, or even the most important kind of success. It simply follows from the original purpose and use of the letters out of which these essays grew. They were business letters to men and women engaged in business. The success they were seeking was success in their business. The letters could be useful only as they gave help in this direction.

But the principles that run through them all—or rather the principle—for there is really only one, that success must come through one's self, is universal. It is true of success in all its gradations and in all its kinds. Success, accomplishment, achievement come from within and depend on ourselves.

Many who received these essays in their earlier form of letters have gratefully expressed the value and helpfulness they were to them. In the hope that they may prove helpful to others they are presented in this form.

*HERBERT EDWARD LAW.
San Francisco, December 1, 1913.*

The Will to Win

IT was one of the unexpected experiences that followed the first publication of these essays, that some very kindly critics—and some perhaps not so kindly—insisted that in them I had sought to deal principally with the subjects of vocational training and the psychology of success.

I have no quarrel with those who think so. They may be right. But I am very clear in my own mind that my aim is different from the aim in vocational training, and distant from the psychology of success, at least as those terms are commonly understood.

Vocational training seems to be designed to find out what an individual is best fitted for, and then to train, to prepare him for that. It seems to be summed up in the effort to get the round peg in the round hole, and the square peg in the square hole. The psychology of success is a rather more elusive thing,

THE WILL TO WIN

and ranges all the way from the mystic to the materialistic. Applied psychology is discovering marvelous and ingenious tests of the senses, of the classifying and appreciative judgment, and of the comprehending faculties. The adaptability of individuals to the performance of definite duties, both those involving principally manual dexterity, and those involving complex mental processes, may soon be a matter of easy and definite determination. If so, it will do away with the wastefulness of finding out which one of the thousand and one ordinary vocations of life an individual is fitted for by the haphazard process of trying out one and another of them until one is found in which he is fairly competent.

But after all this is only a process of unerringly getting the round peg in the round hole, and the square peg in the square hole; and pegs in holes tend to stay there. But the real work of the world is not done by the round pegs in the round holes, nor by the square pegs in the square holes. These may be, and are, very useful, but they are still only pegs in holes. Progress, accomplish-

THE WILL TO WIN

ment, not only material and mental, but moral, are gained by something altogether different.

Now as it seems to me, you have not helped an individual to his highest usefulness when you have found out what his present aptitudes best fit him for. Some of his aptitudes, some of his powers may be capable of wonderful development, and when developed to their highest possibilities, the man, in the sum total of his powers and aptitudes, may infinitely transcend what he was before. I do not think we need go farther for proof of this than to recall that men of success, of eminence, have rarely succeeded at what they first undertook. The very process of change, of effort in many directions—of floundering, as it often seemed—developed their capacities and fitted them for the larger things.

In my essays I am not dealing with individuals as they are in the sense of trying to find the round hole for the round peg. But I am trying to arouse in the individual the effort and determination to develop his capacities—of the will as well as of the understanding—to their highest possibilities, confident

THE WILL TO WIN

that when this is done, the right shaped hole will be easily found.

In the same way, too, I am not dealing with the psychology of success—with the aptitudes of mind requisite for this calling or that. But rather with the qualities of the mind which will put forth the effort that will develop these to the point of providing the necessary powers for whatever calling ambition or conscience may beckon to. Nor am I so much seeking to inspire fitness, preparation, the acquisition of qualification, as initiative. It is not so much the man who is, as the man who does. Ability is relatively plentiful—and cheap. It is the initiative, organizing, commanding, creative power that is scarce, and gains the great rewards.

I just now coupled conscience with ambition as being a vital motive of effort. I believe it is a more effective motive than ambition, and its accomplishments have a quality of grandeur that those of ambition lack. By conscience, I mean, or at least I include, the sense of responsibility, the obligation of duty, which my experience of many years has made me believe prompts more effort,

THE WILL TO WIN

and more splendid endeavor than all other motives combined. I can recall instance after instance in my own business experience where men and women, particularly women, have accomplished things because they believed they ought to accomplish them, and that they must accomplish them to fulfill their obligations to others, which no allurements of ambition, or selfishness, or love of money could have led them to attempt. I have known hundreds of women in my own business who, without preparation, without experience, when suddenly or unexpectedly the duty of bread-winning has fallen upon them, have taken up the burden without a murmur, without a thought other than the joy of doing it, and by sheer determination and will have made business success. Many of these, through the development of their capacities and their aptitudes, with the enlarged horizon that this gave them, have reached forward for, and attained some of the larger rewards of success. Forced into business by unexpected necessity they have remained in it, because it gave scope for their heightened and developed powers. It stimulated their

THE WILL TO WIN

ambition, and gave them the means to enjoy an ampler life, and to accomplish greater things than had ever before risen, even in their dreams.

Many of the accomplishments that really move the world have their motive in conscience rather than ambition.

It is said by some that there is something narrow in the view of success which is dwelt on in these essays—that I am constantly dealing with business success, and that there is other and greater success than business success, such, for instance, as the discovery of radium, or the accomplishment of a great reform. That is true. I would be the last man in the world to limit success to business success—to the accumulation of wealth. I have explained in my preface, how, that from the original purpose of these essays they were bound to seem to lay exclusive emphasis on business success. They were originally written to business men and women. The success these were striving for and which these letters were designed to help them in, was business success.

But in another and deeper sense this is not a narrow view. Business success

THE WILL TO WIN

commands the highest monetary rewards of any kind of success, and that for the reason that it is attained through dealing with the most variable element in the world—human nature in a perfectly free state; and so requires a high grade of capacity, and in particular of initiative and self command.

That business success is given the highest monetary rewards is evident everywhere. The merchant, the financier, the captain of industry, and not the artist, the inventor, the explorer, the scientist, the divine, nor even the lawyer, the doctor or the statesman reap the rewards of great wealth. Sentimentally, this seems unjust. Perhaps it is. And yet it follows a natural law. Results are proportionate to the intelligence and amount of effort directed to their attainment, and have a relation to the difficulty of accomplishment. The object of the merchant, the financier or the captain of industry is to make money, and the money made is the measure of success. It is a single and unquestioned standard of measurement, and from that very fact tends to secure concentration and continuity of effort. Other callings seem

THE WILL TO WIN

to have a double standard of measurement for success—not really, but seemingly. The success that is measured by the money made, the income derived, and the success that comes from eminence in the calling or profession,—a something vaguely supposed to represent the usefulness evidenced, or the public acknowledgment of that usefulness. And so, often, there is a tendency to divide effort between that which makes for the success of eminence, and that which makes for the success of wealth.

Now, let me follow out a little the thought that results have some relation to the difficulties of accomplishment. I said a little while ago that business success was attained through dealing with the most variable element in the world—human nature in a perfectly free state. Let me explain a little of what I mean by that. The great merchant succeeds by inducing very large numbers of individuals to buy of him. Now, each of these individuals is perfectly free not to buy of this merchant, but to buy of some one or more of the scores of other merchants who are in competition. The merchant has no control over the public, except as

THE WILL TO WIN

he serves it. He cannot compel it to buy of him. He can only lead it; and the influences leading it must be influences that act individually. The great merchant, therefore, is the one who can expend and direct influences leading great numbers of individuals who are perfectly free to be influenced or not, to act in a particular way.

Now, while you will admit that that is a difficult thing to do, especially when scores of other merchants are striving to influence these same individuals to a different course of action, some of you may say, "Yes, but he doesn't do it all himself; he hires others to help him." But this doesn't solve the difficulty; if anything, it adds to it. These employes, these associates, must themselves be selected, trained, influenced, guided. They are of infinitely varied capacities and temperaments. They are played upon by a million different influences. They can only be effective as their abilities are directed to the things that they can accomplish, and as their effort and their influence are kept in harmony with the efforts and influence of all the others. In short, only as the whole force is in-

THE WILL TO WIN

fluenced and dominated by a single personality, can they be made effective. In other words, the great merchant must and does give of his personality to every one in some degree through whom he works. The burden upon him is a constant one. He must supply courage to the disheartened, fortitude to the weak, certitude to the irresolute, and bear the burden of their weaknesses. He is dealing with human nature in its most fluid state. He must control and direct it solely by his own ability to bring influences to bear on it. He must make it run in channels dug out of his own vitality.

What is true of the merchant is true of the financier, or the captain of industry, or the business man of every degree. They are all dealing with this most variable of all elements.

Compare this with the artisan, for instance. He is dealing with fixed quantities and qualities—with inert matter. His particular calling may have its difficulties to overcome, and its measure of skill to acquire, whether it be laying brick or finishing the lens of a great telescope; and the remuneration is in some

THE WILL TO WIN

relation to the difficulties overcome, the skill required, and the aptitudes and qualities necessary. But he is not constantly giving of his personality to his tools, nor tempering his materials with the quality of his soul. He is not carrying the burdens and the problems and the weaknesses and the emotions of either his materials, or his implements, because they are not living creatures; and when the day's task is done there is pause and entire cessation of burden until the next day's work begins.

And so, we find that though in the higher grade of artisanship and craftsmanship the monetary rewards are vastly greater than in the lower grades, they are also vastly less than the rewards of the successful business man of the same relative grade.

And so it is with all the round pegs in the round holes, and the square pegs in the square holes. They fit. They are not called on to give out a constant supply of moral and vital support and direction; to carry a never ceasing, and a constantly varying burden, or to supply courage and patience and direction to others; nor to divide up their personal-

THE WILL TO WIN

ity to give to others, and yet lose none themselves in the process.

The business man, too, because he does thus divide his personality, because he does thus supply the vital quality to others, duplicates and triplicates and multiplies himself, and thus multiplies the processes of production and with it the rewards of his efforts.

Now, there is a business side to every calling, even the most humble; and in proportion as this business side is cultivated and is successful, other callings than those recognized as purely business callings become remunerative. The lawyer dealing with courts and juries, though he requires good qualifications and aptitudes to do it successfully, is dealing with relatively fixed and stable qualities. Both judge and jurors by their position and their oaths are required to give their attention, and to decide honestly. But in the business of practicing law, in securing clients and their confidence, and the confidence and recognition of those through whom their clients seek success, they are dealing as the merchant is, with human nature in its free or fluid state. And as it is with

THE WILL TO WIN

the merchant, in proportion as the lawyer is successful in dealing with this free and variable element, will he receive large monetary rewards.

It is because the professions are recognizing that, after all, business in its essentials is the successful dealing with human nature, that they are becoming in a large sense business callings, and as a result are beginning to share with the calling of the merchant and the financier the large monetary rewards of success. The successful lawyer is the lawyer who can and does handle large business, and he reaps the business man's reward.

The same process is going on in other professions, notably in such professions as engineering and architecture, and even in medicine and surgery where good business ability is combined with professional skill, large monetary rewards are invariably secured.

The same rule holds whether it is services or commodity that is for sale. The process of selling requires the same influencing of individuals perfectly free to act. So that even vocational training does not solve the whole problem. There must still be initiative and effort.

THE WILL TO WIN

The vocationally trained man or woman must still find a purchaser for his services; and the higher their abilities rise above the average in their trade or craft, the more important this selling ability becomes. For we often see a man of distinctive skill in some particular art or craft who finds it difficult to secure employment, not because his grade of skill is not in demand, but because he lacks the business ability to advantageously dispose of his services. For services as well as commodities have to be sold,—that is, the buyer and seller, or in the case of services, the one who has them to give, and the one who desires to avail himself of them, must be brought together under conditions where the purchase and sale will be of mutual advantage.

Now, my essays grew out of my efforts to arouse and develop the initiative, the effort, the sense of responsibility, the burden bearing capacity of business requirements. I was seeking to develop not the power to deal with inert matter, but the power to deal with essential, vital human conduct. I was trying to help men and women make, not the

THE WILL TO WIN

best of their capabilities, but the best of themselves; trying to help them create capabilities, if that were necessary to make the best of themselves. And so, my appeal was always to the individual himself, to his moral force, to his command and control and domination of himself, which is, after all, the Kingdom of Heaven, to which all these other things shall be added. Vocational training can be had, and the psychology of success learned, and they are worth-while. But they are of the man, and not the man. They are his body, but not his soul.

Some have thought they saw in these essays a hard materialism to the exclusion of soul. I should be sorry if I thought this were so. I had rather believe it is a difference of definition and of viewpoint than of reality. And it is because the appeal is beyond matter and to the very mind and soul, that I feel that it is not so. It is not upon one's efforts, but upon one's self that the emphasis is laid. It is that there is a power above and beyond us, but upon which we can draw, and which we can make our own, that is the very basis and essence of what I have written. It is true I have

THE WILL TO WIN

sought to develop the laws by which this can be done in terms of material science rather than of spiritual significance. But essentially, it is a spiritual process. It is an exercise of faith—faith that is willing to believe that the law of development, of growth, does not stop with material things, but extends to the things of mind and soul.

It is because I believe these things that I have written them. In all the multifarious forms in which these essays have gone to men and women, through all the transformation and change of form they have experienced from the time they were first thought and written until presented in their present form, the desire that has gone with them has been that they might be helpful. They were written in no spirit of controversy, nor even of propaganda, but to sustain and encourage.

In this connection I want to speak of some of the letters and other expressions that have come to me from readers of my book. I realize now that a man assumes a real responsibility when he puts forth a book—at least a serious book. I have received these letters and expres-

THE WILL TO WIN

sions from the most varied sources, and from men and women in the most diverse walks in life; many of them from men of affairs and accomplishment. And the satisfying note in these letters, is the repeated assurance that these essays have been helpful, that they have given strength, that through them men and women have been enabled to take a firmer hold on their duties and responsibilities—on themselves, and to reach higher accomplishment.

HERBERT EDWARD LAW.

San Francisco, March 1, 1916.



**THE POWER
OF MENTAL DEMAND**

THE POWER OF MENTAL DEMAND

THE Power of Mental Demand is a potent force in achievement. Thought, the attitude of the mind, affects the expression of the face, determines our progress through life, and influences and molds our physical conditions.

Whether this silent force achieves these results through laws which we do not yet understand, or whether as a consequence of the demand we make on our mental powers, we develop those elements in us which enable us to effect the things sought, does not affect the fact. There is illimitable power in mental demand. It is the same law in the world of affairs as that one in the spiritual world enunciated so long ago, "As thy day so shall thy strength be."

This Power of Mental Demand, like every other force in the universe, is subject to laws. The first one is that it can be enormously increased by consecutive, systematized effort to increase it.

POWER OF MENTAL DEMAND

To desire an end intently is, to a practical, logical mind, to group about the effort to accomplish it every element of thought, of advantage, of circumstance, of surroundings, of fitness to its achievement. It is to summon and direct every power of the mind and every element of success to the accomplishment of desire. This marshalling of elements which go to make up success is to set in train cause and effect. It is the condition and the only condition under which and through which the entire effort can be made to apply.

People who make great successes are often thought of as people of one idea. They so intently desire the thing they aim for that they exclude all distracting things. Thus, that measure of singleness of concentration is secured which swings direct to the mark, when half-hearted effort loses its way, and the will, divided, fails of its goal. What intense concentration may accomplish is impossible to any other measure of thought and effort.

An electric current below a certain intensity will not illuminate. The singer who stops short of a certain note is lost

POWER OF MENTAL DEMAND

in the mass of mediocrity; while the one who surpasses by but a comparatively small measure is singled out for great honors and crowned with success. The artist who gives that intangible but requisite measure of feeling and force to his picture becomes world renowned; while those who merely approach him are never heard of. In more readily measured things, the race horse, the athlete, only emerges into value or prominence when something more than the ordinary is accomplished. Superiority by the fraction of a second gains distinction. There is in all things no great dividing line between what we may call average success, keeping close to the line of mediocrity, and that surpassing power which singles out by accomplishment.

Intentness of purpose, therefore, concentrating, as it does, all the powers of the mind and summoning all the elements of accomplishment, must measure achievement. Purpose, desire, will, must be superior to the forces with which one contends. The contentions of life are real, and it is not enough that we make an effort. We must make the

POWER OF MENTAL DEMAND

effort which subjugates the adverse conditions about us and turns them to our service. An effort to succeed must be an effort which brings success. This intensity of desire is to the human being in action what the throttle is to an engine. It governs the power, the force, the reach, the extent—the achievement. It is the electric button which closes the circuit and sets all the machinery of accomplishment in motion.

It is this Power of Mental Demand which makes the runner hold out to win the race. It is that something which makes the soldier fight when he has already received his death wound. It is almost a supernatural power, for it controls and subjugates material conditions.

History, biography, literature—our own experience, teem with illustrations of incredible hardships, of ceaseless difficulties and almost insurmountable obstacles overcome, and of tremendous endurance through resolute demand on this unmeasured source of power.

The men of accomplishment are not always, indeed not usually, men of great physical power, nor seemingly especially

POWER OF MENTAL DEMAND

adapted to the conditions under which they have achieved. Often they are the reverse of these. They are not often even men of superior genius except in a commanding resolution to achieve which steel cannot constrain, which no hardship can dishearten, which no difficulty can daunt, which no danger can weaken, which no demands of physical force or mental conditions can turn aside or influence. There is in that silent force the quality of steel—it may bend, but it does not break. It may subject itself to a long difficult course, but it never loses sight of its purpose; therefore it never fails. It is characterized by versatility, by tact, by resourcefulness; by ceaseless moves and counter-moves it meets and molds the conditions necessary to its successful exercise. It is this constant pressure of will which sharpens the intellect, whets the energy and polishes the endeavor. This constant application of means to ends gives tact, suggests strategy, inspires courage, arouses activity and develops the unknown powers within us, rounding them out and shaping them to its purpose.

Failure is the relaxation of this silent

POWER OF MENTAL DEMAND

pressure. It is the evidence that the connection between resolution and desire has been broken. Failure is not an external condition; it is an internal one. It is a condition of the mind. The common error made by most people who fail is that they mistake desire for purpose; the emotion or impulse for the steadfast unwavering course of action which alone translates desire into accomplishment. They do not vision with clearness that since external conditions yield to the power of the mind, it is to themselves, their own attitude and mental control that they must look. Mental resolve must control and develop the action which brings and makes possible achievement. Its strength and the fullness of its measure are determined by the thoroughness with which the active forces at our command are made to respond to its dictates.

The dreamy desires of an idle brain are not more an achieving purpose than the vapor from a simmering pot is the steam power of modern material civilization. They must both be confined, directed, and energized; in the one case by the heat of enthusiasm as in the other

POWER OF MENTAL DEMAND

by that of fuel. Achieving purpose is the silent force of mental power, which, once formed and put into action, never ceases until its object is obtained. To such a purpose every power of the mind is at command. Such a purpose calls for all the resources and influence of enthusiasm. It calls for all the patience, all the perseverance, all the characteristic energy, all the indomitable force within one.

Such a purpose goes further. It points out what these forces are and how they may be obtained and developed. It teaches us that perseverance is the first element of success; that labor is a condition which underlies success. It teaches us to be ceaseless in our application. It teaches us to concentrate our thoughts and bring every energy to bear; to call up and gather about us every mental force that can add to our effort or aid in its accomplishment. It is the power that permits no limit to be placed on the resources and measures which are to be drawn upon. It is boundless in its suggestions, unceasing in its promptings and inexhaustible in its patience and endurance. It is a power which makes us

POWER OF MENTAL DEMAND

grasp with a firmer hold. It is a power which compels us to greater preparation, greater thoroughness. It points out all the difficulties, obstacles and discouragements, and indicates the method of attacking them. It is at once a stimulator and a generator of energy, vitality and force; at the same time skillfully directing resources, and concentrating them where they will do the most good.

A second law of this Power of Mental Demand is that its supply is illimitable; it increases with use; it responds to the demands made upon it. To demand resolutely is at once to increase the power of achievement. It is to widen one's horizon. It is the first certain step to the absolute control of the thing desired.

Napoleon said: "Fortune is a fickle jade and I will demand everything of her." The Power of Mental Demand spurns frugal use. Like the wanton it yields only to insistent prodigality. To waste is to increase it; to husband is to waste it.

To demand resolutely is the first step. This is apparent in the lives of all great achievers. In their achievement you will find an effort wholly beyond themselves,

POWER OF MENTAL DEMAND

an aim higher than they were cognizant of, a courage, pluck, perseverance, bearing, resoluteness, the extent and depth of which they themselves did not know and the very volume and momentum of which carried them beyond the beginnings of their ambitions.

There can be no limit on the power of achievement except that put upon it by desire. Desire makes possible that which without it would be impossible. It makes every great force subservient, and if requiring modification or shaping, it shapes it. It seems an unreal power because intangible; yet it is the mightiest power in the world. It is the one power that can never be subjected to any condition, any restraint or any influence, except it come from the will, the desire creating it.

We see a type of this power in Nature. The vital purpose of the plant is to reproduce itself. If conditions are favorable, it does this in an unhurried way, affluent of foliage, flower and fruit. If conditions are unfavorable, it summons every latent power. Demanding the utmost of its vital power, no conditions of impoverished soil, of drought or expos-

POWER OF MENTAL DEMAND

ure short of absolute annihilation can prevent the maturity of seed.

In the animal world we find similar illustrations. In Hawaii the soil is lacking in bone building materials. And in these Islands there are frequent instances among cattle feeding chiefly in the mountainous pasture lands where native grasses are their only food, where the mother cow gives birth to a strong, healthy calf, only to die of weakness herself because she has given up the material of her own bones in order to supply the needs of her offspring; so strong is this demand that the law of her being be fulfilled.

In nature we see perfect results only where this indomitable law, this power of demand does exist.

Just so does this mental demand bring, through the brain, a direction and control of conditions, opportunities, time and all the forces within us in the measure in which they are needed to accomplish the most.

Too much importance cannot be attached to the strength of this desire, for if allowed to falter, the current that connects cause and effect is broken. There

POWER OF MENTAL DEMAND

is a lack of fidelity to purpose. The aim of life is lost.

It is very necessary in every undertaking that this desire be first established and recognized and that it be planted on a foundation so strong that the element of doubt never creeps in. If it waver but for a moment its force is lost for a time and is very hard to regain. It calls for steadfastness of the highest order. It calls for meeting the conditions in life in a way that will contribute to your best physical condition, in order that you may be able to respond with the full measure of your powers to every demand of your undertaking.

This Power of Mental Demand is not a visionary one. It is a potent force, which, if you call upon it when you are discouraged, will give you hope. If you call upon it when you are in doubt, it will reassure you. If you call upon it when you are uncertain, it will indicate your course. If you call upon it when you fear, it will give you courage.

It is the motive power which pushes forward and sustains the methods and energies necessary to the achievement of purpose. It is the constant companion

POWER OF MENTAL DEMAND

on which you can rely for that kind of advice, that kind of support which responds to your need in exact quantity and kind. It is that silent associate which has made achievement a certainty. It is the store-house of your accomplishment.

It commands all the talent, all the energy, all the thought, all the purpose necessary to accomplishment. It informs the hand and the brain what tools to use and how to use them. It makes you master of the situation. It gives you that assurance which comes from the sense of adequacy. With every added atom of energy that you throw into this demand, you strengthen the brain centers, you draw to you every external force contributing to mental power. Did you ever realize the power of this resolve when you wanted to make some one understand you without speaking to him? Have you ever thought resolutely and intently on a subject, and then written a letter, only to find the recipient of that letter was impressed with the same subject, in your trend, before your letter was received? Have you ever been in a room and thought earnestly and in-

POWER OF MENTAL DEMAND

tently on a certain subject and had your companion turn around and speak to you on the subject, voicing your very thoughts? Have you ever desired greatly to see a person and have him in a few hours walk in without being sent for?

These things are neither accidents nor coincidences. They are too frequent and uniform in their relation to the putting forth of this thought effort. The power seems absolute. The outcome is sure. The forces operate with singular constancy. They are not a supernatural power. Perhaps they are but a higher development of the brain. They are the achievement of a strong, resolute determination.

They are among the first evidence of a growing strength, of a possibility, of a force within one's self greater than the physical force. If you have not experienced them to their full limit it may be because you have not recognized them, because you have not seen them, because you have not associated with them intimately enough.

With their first experience will come a foreseeing of the achievement that has

POWER OF MENTAL DEMAND

always been before you but never clearly visualized. They are subtle, though definite and keen powers. Who can tell their extent?

Make this mental demand on yourself without flinching. Call for that out of yourself which will command success, which will compel results. Make your demand and anticipate its fulfillment. Respond to the calls of your intelligence. Demand grows with the effort to increase it, and power with demand. These are the laws of the Power of Mental Demand. It grows with its use. We are what we determine to be. We are the creatures of destiny; but our destiny is within us. It must be achieved by our own effort. The means of achievement is in the Power of Mental Demand.

WEALTH



WEALTH

RICHES obtained under proper conditions represent not merely an accumulation; they develop and broaden our mental and moral forces. That love of money which is the root of all evil is the covetousness of avarice, the love of money for its own sake. In the acquisition of money from this motive there is no growth of larger and better power, no uplift, no rising to a wider vision.

Everything that is of value as a force is capable of benefit or harm. The force of the mind can be directed either for evil or for good. Reverie and rest can easily degenerate into laziness and brainless, dreamy longings; or they can be directed and utilized for the purpose of re-creating present forces and drawing to us those that are beneficial. Beneficent water may become a destructive force; fire, the most vital agent in human comfort and refinement, may become a scourge.

WEALTH

The acquisition of riches, if they are taken unjustly from others, or if they have their origin in covetousness, are destructive of the best, like all other misused powers. If riches flow through proper channels, they have the greatest possible power for good. In modern life they make possible all the great achievements. Wealth cannot indeed buy us friends, but it is a means of introduction by which we can gain valuable friendships.

Wealth is not a universal nor an infallible measure of success; but it points the way and furnishes the means. It is both an incentive and a goal. In the usual and ordinary walks of life it is an essential concomitant of a high grade success. The life is more than meat and the body than raiment. But life is poor without these.

There is a benefit in travel, in being able to command good things, in being able to entertain your friends, to gather about you those influences which add to your own forces.

A taste for the luxurious, if it stimulates endeavor, may be your most effective virtue. To dress meanly, to be

WEALTH

surrounded with cheap furnishings, to be situated so that the eye falls constantly on that which is repulsive to it, are depressing to a refined spirit, and destructive of vital forces. To be constantly deprived of enjoyment, to long for that which is native to you, and which you cannot possess because you cannot afford it, to be obliged to shun your desirable friends because you cannot meet them on equal terms and entertain them, to deny yourself those pleasures in which you find your recreation and recuperative forces, is to live a narrow, starved, cramped existence which stifles all that is best within you.

Refinement, high ideals, high achievements are greatly affected by their surroundings and by the inspiration which comes from perfect contentment and a condition favorable to their growth. It is just as impossible to rear healthy and normal children in close rooms with a stifling atmosphere, poor nourishment, and restricted opportunities as it is to develop ideas, conceptions, great plans, and high-spirited accomplishments under starved mental conditions. The higher refinements come to those having

WEALTH

a reasonable amount of leisure; you do not get the elegance of life from excessive and incessant toil.

That riches are misused, just as all other force powers are, is true; but their misuse is not the consequence of their existence; neither does it diminish their power for good.

It is essential to have everything about us just as neat, just as attractive, just as tasteful, just as healthful and as inspiring in its influence as possible. It is injurious to have things look mean, contracted, unpleasant, uncongenial or undesirable. Strong characters have surmounted all difficulties and risen to a point where they are able to surround themselves with these helpful influences; and from that time on they achieve still greater things. At the same time, they would have accomplished still greater things if their opportunities had been greater, and if the conditions surrounding them had sooner expanded their forces. It is necessary in all this thought to keep constantly in mind that the misuse of forces must not be construed as a characteristic of the forces.

WEALTH

Men of active achievement in all ages have almost invariably been comparatively rich or financially prosperous; they have been at least men of large earning capacity. Washington, Morris, Hancock, Adams, revolutionary heroes, Disraeli, Gladstone, Cavour, Bismarck, Gambetta, European statesmen of unchallenged accomplishment are examples. Asquith and Lloyd George of England and Roosevelt, La Follette and Bryan of America, all men whose effort and achievement have been along lines claimed to be for the benefit of the unprivileged, are no less examples in point. Their wealth, or what is potentially the same thing, their earning power, freed them from that physical drudgery which often chains up or destroys one-half of the achievements of great lives.

High ideals are made more possible of realization by favorable conditions. Wealth is the consequence of achievements which are the outgrowth under favorable circumstances of a conception based on the possibility of its achievement. Wealth is not the consequence of industry, but the consequence of a high conception which is followed by a

WEALTH

high quality of effort. Thousands of people are industrious but they never acquire wealth. The essential is that industry shall be applied to a high conception, to a high ideal, to a high possibility; and this possibility will not grow out of mean conditions any more than purity will grow out of vice. Industry without the use of the mental forces on a high plane devotes its life to labor of the humblest sort; it saws wood; it carries bricks; it shovels coal; it repairs railway tracks; it builds roads; it does a thousand and one things, useful but not calling for developing effort, which go to make up a laborer's life.

High mental forces guide the enterprises in which common labor is expended. It provides the man of low or unawakened mentality with the opportunities of sustenance. It opens up mines; it markets the product of the mine. It conceives and builds, giving occupation to the artisan.

Mere saving does not bring wealth. Thousands scrimp and economize all their lives; they squander when they think they save; they spend more vital-

WEALTH

ity, energy, and effort in saving than in earning; they associate with people and have entertainments and surroundings which are not calculated to develop the best there is in them, or to bring about the high grade of force which makes every effort more potential; they narrow their outlook and restrict their efforts and therefore their living is an extravagance and not an economy. All their acts are thus devoid of judgment, are not the consequence of well-stimulated, well-fed mental forces, and consequently their investments are unfortunate. They put their money where it is insecure and is lost. You can call to mind any number of cases of that kind. They make the mistake of devoting all their energies to labor, giving no time to recreation, rest or reverie. The consequence is, they do not see one-half of the opportunities of life; they do not get the best from their efforts. "The destruction of the poor is their poverty," their poverty of vision, of outlook, of desire. "Poor folks have poor ways."

The men of wealth and great achievements do not, as a rule, spend their lives

WEALTH

in detail and hard physical labor. They reflect much; their actions are the consequence of deliberate, concentrated forces, whose power is raised by favorable surroundings.

Few of the old maxims for gaining wealth are sound in this day,—if they ever were. The requirement of the present day is that the mental forces be in the finest accord with the requirements of achievement; that every surrounding shall exercise a favorable influence.

Wealth can secure these surroundings and conditions. It is, therefore, an eminent aid to great success. As a power for good, wealth is a factor of tremendous importance. It is not the uninfluential solicitor who goes from door to door who accomplishes the most good for charity. It is the men of power and influence, the men of wealth who can and do surround themselves with everything advantageous to successful control and command, and who can direct that command to good ends.

Your thoughts are a force; they are an absolute power. If you earnestly desire wealth by right means that de-

WEALTH

sire will draw to you all the proper forces which assist in its acquisition. If these thoughts and forces are for good; if they are for the purpose of acquiring wealth that you may enjoy it, but not hoard it up; in a word, if the desire for wealth is for the good it can effect, it will accomplish that purpose; every influence and every associated force will be for good. Your success, desired and prosecuted on proper lines, will bring good to every one with whom you come in contact. It will give employment to those about you; will provide sustenance for their families; will bring health where ill-health has been. It will give you the power to extend succor to those who are in need. It will give you the power and the means with which to extend the good work and forces which bring about better conditions among those needing and deserving them. In a word, it not only makes possible your own success, but in proportion as you succeed, does it also bring with it opportunities for accomplishing good which without success would be absolutely out of your reach.

Riches, to some extent, are, therefore,

WEALTH

not only a necessity for your own self and for the bringing to bear those conditions which are favorable to your success and to your greater achievements, but they also bring to you mental and physical forces for good. They add to your power for achieving good in all lines in proportion as you are successful. If you think of nothing but poverty, you will attract poverty to you, since the force of your thoughts attract their kind. If you conceive every effort to be a failure, if you fear its non-success, then you are attracting all the elements of failure to you. The thoughts and mental forces which you have within you will always attract those elements kindred to them.

Suitable physical surroundings and conditions tend to induce the mental state which attracts those forces to you. If you allow yourself to feel that you must always be surrounded by poverty and hardships and difficulties, you create the state of mind which induces the forces sustaining these conditions. If you doubt the correctness of this fact, take a fairly wide ditch which you can just jump over; make up your mind

WEALTH

positively that you are going to land just a foot short of the bank. You won't be disappointed; you will land in the ditch.

If you keep earnestly desiring success, and with it its riches, you will not only be bringing all the mental forces to bear, but you will be turning every external condition as far as lies in your power to that end; you will be creating an absolute demand for it. Whenever you aspire and resolve to reach for something higher, you make a practical radical step towards it. No achievement is possible without first an ideal, and just as an ideal is the forerunner of an achievement, just so is a desire, a resolution and a mental force demanding a certain condition the first step towards its achievement. It is the forming of the aspiration, the desire which insures achievement, just as the arranging of a house for the reception of a guest must be with a view to secure his comfort.

Environment has a greater influence than heredity. We know what civilization has done, and the forces which have evolved the present human being

WEALTH

out of a savage. We know that desire has produced fine, shapely trotting horses of enormous speed; and we know further that all the detail in effecting these conditions has made them rapid and certain in proportion as conditions favorable to them could be placed about them. It has often been said that when a person has money, it is easy for him to make money. In nine-tenths of the cases, it is not the money which he possesses that enables him to make more, but it is the opportunities, mental and physical, which the money enables him to find, and the power developed in him in acquiring the money he has, that brings him the greater power to further accumulate money.

Christ was not poor; he could bring to himself the best that the world held; he could multiply resources at will; he could command ten legions of angels. Though when he entered upon his ministry he renounced the acquisition of wealth, he had, through the power of his personality, the literal command of all things needful,—all physical, material things. And this power he gave to his disciples when he sent them forth, so

WEALTH

that they were supplied with food, raiment and shelter. He attracted men to him so that they gave the needs, the associations and the joys of life; and he was numbered with the rich in his death.

The achievement of any end is made possible by the forces of the mental demand, which in turn can come only as a consequence of surroundings, mental and physical, which make the conception possible. Every achievement has its first existence in a conception. The man who made a balloon first conceived the possibility of rising in the air. The man who digs for gold first conceives the possibility of its being in the ground. The man who accomplishes any purpose must first have its conception in his mind. In proportion as our conditions and surroundings (mental and physical) are of a high order favorable to high conceptions, in that proportion will they come to us. It therefore follows that the desire for wealth, that the possession of wealth, and the enjoyment of every good thing which it brings, are essential to the world's highest achievements, and that under these conditions and influences, the greatest possibilities become

WEALTH

realities. Its power for good is immeasurably greater in its outcome than its power for evil; people who create fortunes do not generally misuse them.

The thought or force which comes from one person to another is as real as a current of air or electricity. This force for good or evil acts upon those with whom you come in contact. If another's thoughts are richer than yours, if he has more foresight, better judgment, more grit, more resolution, more executive force, more settled purpose, more resolute methods, those qualities will be added to your mental forces. It is your duty to give back as good a thought as you receive; if you do not there is an inequality of exchange; if your thought is equal in quality to the one you receive, it is a mutually just exchange; it is a fair business transaction.

He who gets all he can from others, without giving a fair equivalent in return, cultivates a meanness, a selfishness, that counteracts the good of his acquisition. This lack of a fair exchange is the basis of mental, spiritual and physical poverty in every station of life.

WEALTH

If we take from others, we thereby acknowledge our obligation to give to others, and we cannot make any approach to perfection and to the strength which perfection brings, unless we discharge every obligation of our lives. Before the tree can give us its rich and sustaining fruit, it must draw from the air and the earth the materials with which it may do so; and in the process of drawing and using and developing these materials for beneficent uses, it grows stronger. It has robbed the air and the earth of nothing that they could not spare, and it has added to its own strength and the wealth of the world.

Wealth is not a universal nor an infallible measure of success. But it points the way and furnishes the means. It is both an incentive and a goal.

**ASSOCIATES AND
THEIR VALUE**

ASSOCIATES AND THEIR VALUE

ASSOCIATES have two values, an enriching value and a recreation value. One kind of associate gives us something we do not ourselves possess. The other enables us to relax and forget; to get absolute mental rest by the diversion they offer; the change of mental bent they give.

It is quite as important to build one's self—to re-create—as it is to be striving for helpful gain every moment. An even balance of relaxation and achievement go well hand in hand. All the great leaders of the world have been men of incisive methods of recreation. Because I like to play golf does not mean that golf is good recreation for some one else. Each must do the thing which gives them recreation. Recreation is a different thing to different people, but, in almost every case associates have some relation to it.

Associates who have ideals, and plans,

ASSOCIATES AND THEIR VALUE

and purposes with which we are in sympathy or which are parallel or kindred to ours develop in us a keener zest and the strength that transforms them into achievement. The combined flame of purpose creates a stronger draft and an intenser flame.

It is just as possible to get benefit from an associate, even without effort, as it is to attract the life giving elements from the air.

But associates to have an enriching value must have positive qualities. They must have something to give, of force or accomplishment. That is why commonplace people and commonplace environment, and the people and things that bore are not helpful. They may be harmless in their way, just as people are harmless as associates who are uncertain in their action, undetermined in their methods and unforceful in their attitude. They may be harmless in their way but they are apt to create a vacillating condition of mind, and degeneracy of concentration and of habits of achievement.

Thoughts are companions. They influence and lead us. They shape our ac-

ASSOCIATES AND THEIR VALUE

tions and the tendency of our effort, and the impelling forces which are about us. Unfriendly and harmful thoughts, if persisted in, eventually subjugate the entire mind and control its whole action. In the production of the most deadly poison known, the manufacturers have extreme difficulty on account of the proneness of the workmen to eat the poison. For this reason, one man is never permitted in a room alone. The constant thought of its power creates a desire to taste it, which, workmen say, is almost irresistible. This illustrates how association with an unwholesome thought entirely subjugates the intelligence, and instead of warning off the danger creates an influence so strong that good thoughts,—thoughts that would carry away from the danger,—have been entirely destroyed.

If you start out in the morning feeling well rested, enjoying the sunshine, in touch with Nature and feeling kindly towards all, those are good associates and have a strong and beneficial influence. They seem to bring to you everything that is congenial to them, everything that is a member of their own fam-

ASSOCIATES AND THEIR VALUE

ily. If you get up feeling unrested, antagonistic, out of harmony with the world and Nature, everything will seem to go against you. Countless irritations will spring up. It is this experience that gave rise to the saying that "it never rains but it pours." Affinities always come together, it is possible to shape your experiences before they arrive; and to determine their character and their influence on you by the associates you have in your mind and which will attract their kind.

Mothers in all times have realized the importance of good associates for their children. They are careful not to let their boys associate with those whose moral tone is not good. If a boy's mind runs to bad thoughts, he draws bad influences to him. He will become confirmed in bad ways and influence others in the same direction, unless some other mind acts on his with sufficient force of good to counteract the evil forces at work in his mind.

It is impossible to over-estimate the importance of good associates. By this is meant associates who have high aims, noble resolutions, resolute characters;

ASSOCIATES AND THEIR VALUE

those who are workers and achievers; those whose words help us; those whose acts and influence stimulate and increase the best forces in ourselves.

The influence of associates is very subtle, yet very powerful. We cannot afford to overlook their value and seek their aid any more than we can afford to overlook the value of hygienic surroundings and general health conditions. To associate with the courageous, the brave and the ambitious, will enable us to strengthen or develop those same qualities in ourselves, and this without taking away from them. Indeed, association acts and reacts on the associates. Helpful associations are mutually beneficial.

If we associate with those who have no aim nor ambition in life, we are getting an influence which is hurtful to us and which we have to throw off before we can again be at the standard at which we began. It is just as impossible to derive benefit from ineffectual associates as it is to obtain water from a dry well. We shall get from them exactly what they have. Unless we want to be like them, to have implanted in ourselves

ASSOCIATES AND THEIR VALUE

those tendencies or forces which we find in them, then we should not associate with them. It is not of morals alone that this is true. It is as unalterably and as effectively true of the forces which influence our business career, which have to deal with our courage, with our action, with high ideals, with lofty aspirations, with a love for work, with the aims of an achieving disposition; with the possession of the characteristics of patience, energy, and quiet, resolute force. All business men and women should make it a part of their business and a part of their career to choose such associates as will be helpful to them. Such associates will be restful and yet have a power for good.

It must be borne in mind that the accumulation of forces of power never ceases. It is said that the mind is not at rest even when we sleep; that it goes out on lines laid out for it by the associates and thoughts of the day and gathers to itself other powers, where it can find them, which conform to the condition, to the attitude which it is in. In our waking moments it is doubly true; these forces are piling up for themselves

ASSOCIATES AND THEIR VALUE

the elements which they are to spend. It rests with us to determine what the character of these forces will be just as completely as it rests with us to determine where we shall go.

Thought is an unseen force and is absorbed, developed, or given out unconsciously. You are bound to feel, to judge and to experience to some extent the same as the person with whom you associate. You are influenced in a greater or lesser degree by that person. It is probably different from mesmeric power, but it is certainly a very definite power. It exists to such an extent that people often act contrary to their own desires when under the influence of the thought of others. If they are refined you will become more so. If they are vulgar or common it will lower your tone. Your judgment, your motives, your whole nature will be injuriously influenced by them. You easily recall associates who irritate, fret and worry you. You remember the unaccounted for depression, the sea of trouble you feel you are in when you are with them. You are in an attitude that makes you suffer, and you are radically conscious of it.

ASSOCIATES AND THEIR VALUE

You take no pleasure in their company and you avoid it when you can. There are others whose company you as consciously or as unconsciously seek. You know that you are at rest when you are with them; the time passes pleasantly, and, as you probably put it, "they seem to understand." The fact is that it is not merely that they understand. It is the combining of two similar forces, forces that have an affinity for each other.

All persons have this influence to a greater or less degree upon one another. It is not always so definite and realizable as in the two illustrations just used. But it exists and your observation and thought should be trained to be keenly discriminating in this respect.

You recall, perhaps, that some people, when they advise you, unsettle your own convictions; make you uncertain as to what is best to do; they do not give you any better plan, but throw doubt and create obstacles in the way of the plans you had in mind. Such persons are an absolute hindrance. They have not advanced to the same degree of perception and judgment that you have.

ASSOCIATES AND THEIR VALUE

Therefore, their influence is a lowering one.

The old Chinese form of government included a board of censors whose duty and privilege it was to criticise or find fault with any policy or method of any other branch of the government, whether that policy or method was merely proposed or already put in force. But this power of criticism was subject to one very important requirement and responsibility. It must always be accompanied by a proposal or plan for a different policy or method, together with reasons why it was better, and a willingness to take the responsibility for putting the new plan or policy in operation.

In this is the basis of a good rule for testing advice regarding your own plans. Is the person who advises you against the plans you have proposed or undertaken ready to offer you different ones and willing to take the responsibility of their working out better than yours?

You live in the thoughts you associate with. They form a part of the forces which are moulding you and forming your character. It is either moulding a character for stronger, abler, broader,

ASSOCIATES AND THEIR VALUE

more courageous, more resolute achievement, or it is a breaking-down process, which is undermining and destroying the possibility of adding forces to those already accumulated. Its final result is the character it creates. Its immediate influence is the happiness which you experience, the contentment which you feel. Associates, whether thoughts or people, who irritate, fret or take the mind in any channel which consumes force and vitality, but which gives no valuable return, are as harmful as a disease. It may seem incongruous to liken them to consumption, and yet consumption is but an eating up of the vital powers. Harmful associates are not less destructive; they attack a still more important part of our existence, the mental and spiritual.

Think good thoughts and they will influence those about you; they will influence those absent from you. You can send to these thoughts of help, thoughts of stimulation, thoughts of encouragement, thoughts of courage, just as certainly as you can send them a telegraphic message, expressing these thoughts.

It is just as impossible to have correct methods of action with faulty methods

ASSOCIATES AND THEIR VALUE

of thought as it is to have a correct garment if it has been badly cut. Thoughts influence the judgment and shape it. The experience or thought of an hour does not stand alone, nor is its influence confined to the thing in hand. But it is the cumulative effect of all that has existed before it that is applied, and is its real governing and influencing power.

This points out a powerful influence that we can exercise in our work or business. Our thoughts make and shape our business. We can make them what we will, and consistently train our minds to keen, correct decisions, to effective action, to spontaneous support. This assures us an increase of power which careless or indifferent thinking renders impossible. Undirected thought makes us and our work the victims of chance. The difference is that between getting exactly where we desire, and drifting by accident wherever the tide or wind of chance may take us. The mastery of our own mind is to our career what a rudder is to a ship. It is the force which can direct our acts in such channels as we desire.

ASSOCIATES AND THEIR VALUE

The recognition of this fact gives us a wonderful field of operation. Since we can make our thoughts what we will, and since we can draw to ourselves the force of right thinking from others, we are in a position to make up life in exact conformity to our highest conception, our noblest ideals, our finest desires. We can have for companions the greatest thoughts and thought forces that have ever existed. We can bring ourselves into daily and hourly association with the kind of associates we want; with the power and influence that the associates whom we need can bestow. We may associate hourly with the great leaders of the day; we may be in touch with the greatest achievers—men of action, men of varied powers and forces, who move the world and rule every channel of its activity. Not only may we thus select our companions from the greatest and ablest, and hourly associate with all that is most beautiful and most forceful, but we at the same time shape ourselves to the end which we desire—just as the tree may be shaped by bringing to bear the forces which will train it to the form desired.

ASSOCIATES AND THEIR VALUE

The training and shaping of the career as we would have it is not to be left to chance. We can do what we will. We may not be able to draw as largely as others who have trained longer and who have developed their powers of control better than we. But in proportion as we have exercised this power within ourselves and taught ourselves to discipline our forces and to train our brains,—in that proportion shall we achieve.

Our native condition has much to do with the extent to which we can direct our ends. This has, unconsciously perhaps to ourselves, been working steadily in the direction of its natural tendency. Therefore, some of our powers will be stronger in the direction we would have them than others. But from the time of the first recognition of control, the power to control and shape is very great. When we come to know the possibility of this law, we for the first time understand why "we can do what we will." Our associates may be made what we choose; therefore, the forming of our characters, the quality and extent of our growth, the limitation of our powers,

ASSOCIATES AND THEIR VALUE

will be determined by the desires we establish.

External surroundings have an influence on our thoughts and feelings. A long stretch of blue water with its calm, majestic sweep has an influence. Green fields, the flowers, the trees, have an influence. Attractive colors, harmonious arrangement have an influence. The very people we meet, and their dress, have an influence. Different sections of cities exert different influences. There is a depressing influence that only determination or a complete indifference can withstand where suffering, want and dirt are in evidence on every hand. Only faith and vision can draw inspiration or stimulating, clean, wholesome, ennobling thoughts from surroundings teeming with filth, and hideous with ugliness, and where a stifling atmosphere and suggestion of disease and misfortune, and all that go with such a picture, are pressed upon one.

The influence of external conditions is evident when we ourselves are well dressed and feel at perfect ease with ourselves; and the reverse when we are poorly clad and meet some one whom we

ASSOCIATES AND THEIR VALUE

would not wish to see us in that state. That perfect feeling of ease and resourcefulness of which we are conscious when everything about us is correct and pleasing, does not come when contrary conditions exist. And so we cannot overlook the fact that external influences which surround us, are in themselves a very strong factor in determining and maintaining our mental tone.

Shape your surroundings and your contact to conditions as favorable as possible to the generating of contentment and of good impressions on yourself. Permit nothing to remain around you which irritates or worries. Have those things about which give you ease and comfort and which gratify your tastes and make your surroundings a counterpart of your own self. Put them in harmony with yourself, and move anything from the room that is not in harmony with you. It is just as necessary that your surroundings be favorable to you and in harmony with your tastes as that the objects before a camera be suitably arranged. The camera will reproduce exactly what it sees, and so

ASSOCIATES AND THEIR VALUE

will the eye reproduce in the mind and the perceptions what it sees. The value of selecting good surroundings cannot be over-estimated.

Many business men are absolutely unable to work with any degree of completeness except in one spot. The little sanctum devoted to efforts for developing plans, broadening measures and reaching out and caring for great enterprises is often stowed in some remote part of the building thoroughly inaccessible to invasion. Some religious orders have rooms which are wholly devoted to certain states of the mind, and entered only by those who seek these. They believe that the association of the room itself has much to do with attracting thoughts favorable to their purpose. Such was the Holy of Holies into which no one entered but the High Priest, and he only once a year and after the most exacting preparation. Some believe thoughts, especially when talked out in a certain room, are literally left there. The more such thoughts are so talked out, the more completely they are left there, providing there is not the distraction of the thought and talk of other

ASSOCIATES AND THEIR VALUE

persons, different in purpose and motive.

Whether this is the literal truth or not is not important in this connection. But it is true that all of us require a certain place, and certain conditions for accomplishing our best work. These conditions, free from interruption, should be sought when the heavy brain work of your plans and purposes is to be effected.

Under some conditions long-reaching executive thought is impossible. Everything seems to conspire against it. You say you are not in the mood for it; the fact is, your associates are not favorable to it. Put yourself in a situation where your associates are favorable to it and you will get results—you will feel that you can think and work out to any length. The difference will be as radical as though you stepped from a cold room to a warm one, or as though some person antagonistic and depressing to you had suddenly left the room. Put yourself and your association in harmony with your purpose.

COURAGE

COURAGE

COURAGE is the fundamental fact of success. It makes us strong in doing what we have resolved upon.

Courage gives persistence, banishes weakness, displaces vacillation with steadiness of purpose, resolves doubt. It makes hesitancy and irresolution impossible. It sends us armed with confidence on our road to success. Confidence and the expectation of success draw to us all the qualities and mental forces which contribute to success. Courage, therefore, is the vital element of success.

The lack of courage creates mental difficulties; it constructs obstacles and barriers; it makes that seem impossible which, with the exercise of courage, will be entirely possible. The lack of courage creates an expectation of failure, and draws to us all the mental elements that contribute to failure. It destroys our confidence in ourselves and in our purpose. It makes impossible that forceful, resolute attitude which compels success.

COURAGE

The absence of courage in its relation to accomplishment is the most vital human defect. It is a moral vacuum which draws into it all that is mean, small, contemptible, shrinking, vacillating, weakening, demoralizing and destroying. It annihilates every noble impulse.

Courage creates a resolute, influential, strong character, a determined will and a commanding force. It secures respect for our aim, and confidence and interest in our purpose. Many people failing to cultivate courage, wrongly ascribe their failure to obtain the things they weakly desire, to causes outside of themselves. We say, weakly desire, because strong desire is not possible without courage. A desire which resolves itself into a command draws out the strength of all our mental forces and shapes all the physical conditions and the surrounding influences favorable to achievement. Courage dares to command.

There is nothing that will so overwhelm a man with disgrace and humiliation as the lack of courage. In the soldier it exposes him to every expression and experience of the contempt of his fellows. He is despised and avoided,

COURAGE

because he is felt to lack that very quality which alone fits him for the soldier's life or the soldier's duties—the only quality that can make him a soldier. So in every walk of life courage for its duties, for its achievements—for its living—is so vital, that, lacking it, there is no depth of contempt in which one is not held by men and women of force and action. There is no heritage of infamy so black as the taunt of cowardice in one's forebears.

Courage is will; it is determination that is unflinching. It is the power that achieves. Cowardice is predetermined failure.

Courage, even physical courage, is not merely the absence of fear of bodily harm or suffering. A stubborn animal cringing and fearful of its own shadow, will sometimes stand unmerciful whipping, or be goaded into needlessly suffering violent punishment, and yet lack every principle of courage. And man in his motives and actions sometimes displays the unintelligence of the beast.

Courage is a positive quality, a continuing force. The effort which attempts and fails, and makes no second attempt

COURAGE

is not a display of courage, but of its opposite. Courage is never conquered; it never gives up; it never admits defeat; it never apologizes; it never puts the blame of failure on something else. Courage is persistence; courage is pluck. Courage is luck, because with courage, success and the achievements we desire are brought into existence—wrung as it were from fate or chance.

Courage is the resolution to conquer. It is not a mere expression in words; its characteristic expression is in action. It requires courage to exercise the patience that gives the mental forces rest, that arranges them and directs them steadily, thoughtfully, deliberately. Courage is the basis of intelligent action, unyielding because it makes yielding unnecessary by the direction and exercise of all the principles which will bring success.

Courage surrounds itself with successful forces in the same way that a resolute and skillful commander throws up entrenchments, establishes his lines of communication and brings to bear all his intelligence, skill and effort for the protection and strengthening of his position.

COURAGE

Courage implies thoroughness, forethought, deliberation, tact. Courage is identified with actions rather than words. Mere vapping talk of success, of application, of resolution, of steadfastness is not evidence of courage. Courage is a quiet force that does not talk of itself, but which never thinks of victory as impossible.

The resolute, unhesitating way with which a bulldog attacks is an example of the brute force of courage. Yet the bulldog exercises a great deal of intelligence in his methods, not because he fears for his existence, but because he seeks success. He goes right to the heart of things; he attacks the vital part. The patience, the cunning, the deliberation shown by animals of undoubted courage are substantive and inseparable elements of their courage. They make it an intelligent and effective thing and not a mere unintelligent automaton.

Courage is indeed the exercise of all the faculties. It brings to bear the fullest intelligence and an unyielding and an unceasing effort until the aim has been achieved. The man who persists

COURAGE

steadfastly and resolutely in a purpose, and does not relinquish it until he has achieved it, exhibits a courage as high and even more arduous than the soldier does who risks his life in the conflict of arms. It is a moral courage of a sustained kind and requires a stronger measure of personal force, oftentimes, than the sudden or even heroic risk of one's life or physical safety. Courage in its highest degree is manifested in persistence and energy, with calmness and patience, exercised in the achievement of a great purpose. To be courageous means both to dare and to do.

The antithesis of courage is fear—cowardice. The man without courage is fearful, a coward, craven. These terms all express a particular manifestation of the lack or absence of courage—a manifestation recognized and held in contempt or despised. Fear makes you doubt the likelihood of the success of your enterprise. It weakens your arm for the blow. It narrows your mental forces. It draws to you all that is weak and vacillating. It creates doubt where doubt should not exist. It leads you to apologize and explain, first to

COURAGE

yourself, and then to others, why you do not succeed. It drives you to reason yourself into believing that it is your love of luxury, of comfort, of friends, or something else which compel you to abandon your effort before you have achieved your end. A slave to fear, you complain of conditions, you whine at fate. It is fear which prompts you to belittle others in the hope that thereby your own lack of courage will not be discovered.

The harboring of fear is destructive of the power of putting forth effective effort. It paralyzes the exercise of force. It unconsciously but subtly impresses itself on every one with whom you come in contact. These thought forces, whether of fear or courage, are just as potent as words expressed. It is not always possible to analyze or even to demonstrate these thought forces—these thought influences—of fear or courage. But they are felt and have their conscious or unconscious influence and effect on those about you—a potent influence in spite of yourself.

The man or woman who says, "I will go and try, but do not expect to suc-

COURAGE

ceed," cultivates all the force of fear and abandons all the force of courage. Such a one prepares for failure just as absolutely as another prepares for success. It is just as impossible to be strong and courageous, resolute and determined in effort when one is constantly saying to himself, "I cannot do this, I must fail, it is impossible," as it is to really desire and yet make no effort to accomplish. Cowardice in the business make-up is the only real obstacle of serious moment that successful people have to contend with. When it is once removed—when courage takes its place—every stroke adds to our strength and brings accomplishment visibly nearer. Courage saves the friction of fretting; it gives freedom from worry; it gives content to the mind because it promises, and its promises are valid and certain.

Fear destroys the high spirit, the ambition, the commanding power that go out from us, shaping and forming that which is worthy, and stimulating and inspiring aid to it from others. Fear or courage is the element which determines the fate of our fortunes. The decision as to which it shall be rests with our-

COURAGE

selves. Courage includes resolution and brings about the fulfillment of the things resolved upon. No slavery is so absolute as the slavery of fear; no shackles so heavy as those which fear forges. No losses are so heavy as those which fear piles up.

Courage is the casting out of fear. Fear and Courage are the determining influences in both individual and world progress. The courageous unhesitatingly push forward where others tremble, falter and hesitate.

Fear is a negative force; courage a positive influence. Fear robs you of every manly instinct, and the power to think and to feel noble impulses. It condemns you to associate with all that is weak, poor and undesirable. Under the slavery of fear you cannot think because thought involves its translation into vital action; and impulses are only noble as there goes with them a belief in their accomplishment.

Clear, determinate thinking is of the highest value, but is only possible to the courageous mind. Avoid chosen association with people weak and uncertain in thought, for they will be incoherent

COURAGE

in purpose and doubtful in resolve. Avoid it likewise with those who lack courage, who are hesitating, doubtful, uncertain in their action—those who fear to push out. Be resolute in following your own plans. Have the courage of your convictions. When you once start out do not allow yourself to be changed from your course either by the doubting argument of others or by the timorous influences of your own mind. If these fear-thoughts come to you, these courage destroying elements, throw them off.

Make it a practice never to think of anything unfavorable to your undertaking. Say to yourself, "I will be brave and I will accomplish this thing; I will think of nothing else but its accomplishment; I will refuse to think of it at all in connection or association with the thought of fear or doubt of its outcome; I will keep constantly in mind the resolve, 'I must be successful, I will be successful;' whenever I am tempted by doubt I will drown it; I will be superior to it; I will call upon my mental forces for the strength of courage, for the power of persistence; I will be successful because I desire to be, because I have re-

COURAGE

solved to be, because I refuse to be unsuccessful; I know the power of my courage and I will use it; I have confidence in that power and I will rely upon it."

Do not be influenced by proverbs or old saws. There is one to justify every weakness. They are like the old-fashioned candle extinguisher. You can very tidily and decently put out a candle with one, but you can't light it with one. Bear in mind that others cannot know your business as well as you do yourself; they cannot know your mind nor the powers and purposes in it; they cannot measure your ability to achieve because they do not know the forces at your command. What they cannot do, or fear to attempt is no measure of what can be done nor of your determination to do. The worthwhile achievements of every-day life everywhere are accomplished after it has been demonstrated that they cannot be done. You are a force and a law in yourself. The moment you allow anyone else to influence you against your own good thought, that moment you lose control of the element of faith in yourself which inspires courage and carries with it all

COURAGE

those forces which courage creates. Just the moment you allow yourself to be swerved in your course you begin acting on another person's thought, the motives and mainsprings of which you do not control. You surrender to his direction. You desert the courage and resolution of your own mind which alone are the forces that can sustain and carry you to achievement. You accept the direction of his, though it counsels fear and invites failure. By permitting yourself to be influenced in your purpose by another person who cannot judge as you can, you permit yourself to be weighted down with an influence which cannot judge of the conditions that exist because it is impossible for it to know that most vital and important condition of all,—the strength of your courage and determination.

Be absolutely free from fear of every kind—fear of want, fear of poverty, fear of sickness, fear of anything. Such fear saps your strength at the very outset of effort. It arises from doubt of ability in yourself of the lowest quality. Yet it is fear of these very things that causes more failure and inefficiency than any-

COURAGE

thing else, because it has become the fixed habit of thought of millions of men and women. This fear-thought is borne down on us from every direction. Fear of all kinds must be banished from your mind. Fear of criticism of imperfect methods destroys the value that such criticism might have for you.

Fear has neither good nor noble results. It does not relieve your mind from strain or labor. On the contrary it fills it with worry and fretfulness. It destroys mental forces which are of the greatest use to you. It does not stimulate you to action but paralyzes energy. It does not surround you with those physical conditions which are favorable to success, since it makes the accumulation of wealth impossible. It does not surround you with the opportunities for extending your influence, since it weakens or destroys in you the very basis of influence and power.

Fear is the most contemptible, the most despicable, the meanest opponent we have to contend with. It hasn't even the qualities of sin to commend it, for it does not give even passing or temporary pleasure or gratification. Yet fear

COURAGE

is very pervasive in its quality, and in its influence on human life. We ought therefore to resolutely determine to keep it out of our existence. The freer we can keep our minds from these destructive influences, the stronger we shall be in every respect. Fret and worry are the moth and rust that corrupt our strength, and fear is the thief that breaks through to steal our purpose. Whenever you find fear trying to gain an entrance repulse it by a resolute attitude of mind and a strengthening of purpose.

The power of the individual to accomplish is only faintly recognized by the majority of men and women. It is only a man or woman here and there who understands this tremendous possibility. To believe you can do a thing and to have the courage to steadily, confidently and persistently live up to that belief, is to go far and achieve much. There may be difficulties and obstacles, but resolute courage will overcome them as nothing else can, and that, whether they be external difficulties, or those more serious ones, the difficulties and obstacles that arise within us. Courage destroys the injurious and opposing forces by sup-

COURAGE

planting them with forces that serve us. There is thus a double gain.

Courage is the basis of happiness; courage wins honor and respect; courage makes friends for us; courage brings contentment; courage is the best guarantee of good judgment; courage instills truth; courage brings patience; courage meets and overcomes adversity. Courage gives life, makes failure impossible, gives self-reliance, develops influence, gives forcefulness and power to thought, implants a love for labor, is the boon companion of energy.

Plutarch says: "Courage consists not in hazarding with fear, but in being resolute in a just cause." A phrenologist on examining the head of the Duke of Wellington said, "Your Grace has not the organ of animal courage largely developed." "You are right," replied the great man, "and but for my sense of duty I should have retreated in my first fight." That first fight, in India was one of the most terrible on record.

Frederick the Great was so stricken with fear in his first battle that he ran away and hid himself in abject, overmastering and shameless fright. But he

COURAGE

lived to become, through a sense of pride and duty, one of the great statesmen and military geniuses of the world.

General Grant declared that he never went into a battle without feeling a sickening fear; but that never kept him out. The hearts of many great actors sink within them every time they face the footlights; but that does not keep them from going on. Duty and application create courage.

True courage is the result of a process of reasoning; it is a product of the mind. A brave mind is impregnable to assault. To believe a business or an undertaking impossible is the way to make it so; impossibilities like threatening dogs fly before him who is not afraid of them.

Courage, like cowardice, is contagious. Feebleness of the will indicated by spasmodic action, by fitful effort or lack of persistence is a most frequent cause of failure. The very reputation of being strong-willed, courageous, plucky and indefatigable, is of immeasurable value. Nothing that is of real value is ever achieved without courageous labor.

MENTAL CONTROL

MENTAL CONTROL

ITALKED this morning with a man who is developing the wireless telephone. He was aglow with confidence in what would speedily be accomplished by it. Distance and media would be annihilated. Soon, he believed, we would be able to talk plainly and readily to the man in the submarine, forty fathoms below the surface and a thousand miles away, or to a friend traveling in China.

As though suddenly conscious that his confidence might seem extravagant he said: "You think I'm crazy, don't you?"

"I do not," I replied. Nor was this mere kindly or tactful politeness. For in my mind ran this thought: "I know that wireless telegraphy transmits, and something of how it does it; and wonderful as this is I know that thought and mental control is transmitted from one individual to another, although I do not know how it is done. The wireless telephone to me seems less marvelous

MENTAL CONTROL

than this projecting of thought, of influence, of unexpressed commands or desires. Why, therefore, should I doubt the lesser marvel while believing the greater?"

It is with this greater marvel in some of its aspects that I would now deal. What are its laws, and subtle as it is, to what extent can it be harnessed to utility and made tangibly serviceable?

Man has always utilized laws long before he understood them. The Australian bushman invented and skilfully used the boomerang without so much as knowing that there were laws in accordance with which it acted. So thought, mental control, that indescribable grasp which you have on friends and associates, by and through which you receive and send out influences, are frequently so positive in their operation as to be of dominating direction—in reality an essential element in the successful management of your business. Just as you call on your mental forces to aid you in your undertaking, and draw to you all forces kindred to your work and purpose, so you can, and do, send out thought, suggestion, mental control, to your associ-

MENTAL CONTROL

ates and employes, for instance, which are received and acted on—assimilated as it were—as actually, though not as consciously, as though they had come by the spoken or written word.

The fact is there, though the explanation may not be forthcoming at present. The thing can be done—the thing is being done. It is a factor in all great achievements involving the combined effort of many men. It is the vital force in leadership—in constructive organization.

Can we consciously, definitely, confidently use this power in advance of the discovery of the laws governing it? The bushman invented and used his boomerang and doesn't yet know that there are any such things as laws governing it. The conception of natural law would only come by observing its results, its phenomena.

A great business can only be built up by the co-operation of many persons of varying ability and skill acting along a common line of endeavor toward a common end. It will succeed in proportion as the efforts of all are co-ordinated and vitalized by the insensible control and di-

MENTAL CONTROL

rection of one guiding purpose. Thus this power of mental control is an essential to successful business, and all that can be known of how to use it is important.

When you have personally met an employe you have formed a mental relationship with him that makes you much more responsive and your mind more receptive. If you write a letter in a casual, careless way, it has very little influence. If, on the other hand, you put into writing it your very spirit, the intense interest and the very force of your mental powers, an awakening of interest, a responsive spirit, are aroused in the person who receives it. It has an entirely different effect from what the casually, carelessly written letter has. And yet, curious as it is, the two letters may not be couched in very different language. But marshalling all your mental forces not only sends them, for whatever they are worth, with your letter, but it arouses in you a keen perception of all the external sources from which help can come to the one addressed. Your letter is charged with a high voltage. It is the word with power.

MENTAL CONTROL

We do not fully understand these forces; we can scarcely hope to understand them fully at present. We only know that they do exist, for we feel their influence in a thousand ways, some of which have been observed or experienced by every person who has not shut his eyes to them.

A ready but positive demonstration of this mental control, this power, is given by the different ways you treat different persons with whom you have business relations. Take, for instance, an agent or an employe in whom you have no personal interest and another in whom you have great confidence, in whom you center hope, and who draws from you your best thoughts and who inspires you to your best letters. Write your letters to the one who inspires them, but send copies to the other doing exactly the same work, under exactly the same conditions. The one will prosper and develop, the other will fail, or at least meet with but a very meager success. The intangible something in the way a thing is said, the feeling, the mental control, spirit force, or whatever spark it is that gives life, vitality, meaning,

MENTAL CONTROL

feeling and inspiration and produces action, is the subtle thing transmitted—the mental power that controls.

Feel for the employe the success you desire for him or her; put into your daily thoughts and wishes a strong desire for his success; understand his weaknesses and desire that they be strengthened; carry in your mind his shortcomings and failures and desire that they be rectified, and not only think out a plan of work for him but write him the strongest letters and put your thought in close, constant association with him a part of every day. It is doubtful whether a letter written with such a purpose and in such an attitude of mind is of more value from what it says than from the fact that in writing it you concentrate your mind for the time being on the individual, and thus give to him some of your mental power which he adds to his own.

Keep out of your thoughts and association the spirit of worry, scolding, discontent and kindred spirits, for they are hurtful to you and to those to whom you send them. They are hurtful to you because they put your mind in a frame

MENTAL CONTROL

for receiving distracting and depressing impulses and materials. They are hurtful to those to whom you are sending thought—mental control,—because your own mind is turgid and muddy and hence its stream cannot be clear, limpid or refreshing.

Every thought of despair or doubt or disbelief in their success transmitted to them even involuntarily makes the difficulties of those you are trying to lead, to divert, or help, just that much greater. Forgetfulness of them, unconcern for their success, neglect or ignoring of them, may produce a similar indifference to their own success, a similar doubt or careless guarding and directing of their own efforts.

This influence, this mental control with which we are now dealing, has a more direct, positive power of controlling others than most of us are prepared to appreciate because of our limited knowledge of the laws which govern it. But that the success or failure of an individual is greatly determined by leadership, and that this leadership is largely a question of one mentally acting on or being influenced by another is unques-

MENTAL CONTROL

tioned. The extent and quality of this influence or this leadership is limited only by the virility and the determination with which we exercise it.

Nothing is ever at a standstill. We are either gaining or losing. Effort makes greater effort possible, and our power to exercise control or leadership grows as we exercise it.

There is not a successful business man or a successful organizer who will not recall that many of his employes, many of his associates possess more knowledge than he did when he undertook their guidance or leadership. They may, perhaps, have had as good opportunities for study, for growth as he. But the mere fact that he undertook heavier responsibilities, attempted larger things, determined on greater accomplishment and exercised the mental control required by this leadership, kept him in advance. It is a natural development carried on and maintained unconsciously but in abundant fact.

You will find this in the handling of all large bodies, in the leadership of all businesses. The head of the business keeps on growing. He maintains his

MENTAL CONTROL

guiding influence, his power to control through intelligent direction, skillful management and that power to inspire confidence which brings success to those associated with him and to the enterprise. These may be superior to him in many qualities; but until his powers begin to wane, or until he begins to destroy them, neglect them, or allow them to lapse into disuse, his leadership remains intact.

To will resolutely and intently the end that you have in view for an associate or employe is to bring to bear every mental force for his success. It is to make him what he could never be without your aid. You not only teach him thoroughness and accuracy, and the skill and facility which much concentration and thoughtful desire will generate, but you send him along with an enthusiasm and spirit which, somehow, unconsciously to himself, places him on the road to success with a splendid impetus. Enthusiasm and the spirit of success thereafter have a living personality which they did not have before. They appeal as they would not if presented only in cold type without any

MENTAL CONTROL

personal touch or the influence of a personality going with them.

There is something in this mental control which, though less tangible, perhaps, is more potent than physical force. Its effect remains as an impelling, forward-going influence. You have taught your employe or associate, unconsciously to him, to put himself in an attitude favorable to his success. You have made him know that this attitude of mind, these mental forces which you have developed in him have the power of controlling, governing and directing other forces and drawing them to him. Thus you have put him in the mental attitude capable of acquiring all that can be acquired by his individuality and in the best possible attitude to take that which you have to give. Your work will be greatly facilitated and speeded if you have made him understand the importance of keeping out of that impoverished frame of mind which invites failure and discouragement, impatience, lack of persistence and kindred elements which intercept and neutralize the strong mental forces which must be applied to win success.

MENTAL CONTROL

Every stimulative, creative or helpful thought thus sent out adds to and surrounds itself with all the other additional similar helpful elements, and thus is given not only your individual force, but all the other added forces. But in the meantime, every helpful thought thus sent out by you, has been renewed to you by thought sent out by others, for the control you are exercising is reacting upon yourself; and instead of impoverishing you, like all good exercise, it increases your power.

“No man liveth to himself and no man dieth to himself.” It is impossible for any of us to be freed from or independent of the mental forces with which our environment is charged, which either help or retard. There is no such thing as neutrality of influence. These forces are living things and their transmission a reality. They exist as absolutely as the laws of gravity. The mind cannot be freed from them. If your employe or associate does not receive helpful, forceful influences, he will receive harmful ones. The helpful ones go to achieve your purpose; the harmful ones to make your purpose, through this em-

MENTAL CONTROL

ploye or associate, impossible of achievement.

Continued separation from thought exchange leads to mental starvation. There is a narrowing of the horizon of the mind, a weakening of the mental powers, and some of the milder forms of insanity in its shades of melancholia, despondency and despair. Children, denied the association of playmates of their own years, will grow old before their time, absorbing the spirit of the older persons with whom they are surrounded. To retain their youth they need the influences and companionship of youth as absolutely as they need physical exercise. Like creates like; thought elements come together just as naturally with those of their own class as all other elements combine with their affinities.

It is this thought element that permeates all great organizations. And no matter how much physical association there is, if there is no affinity of thought nor any harmonious action or reaction of mental forces, there will be no effective intelligence in its efforts, any more than there would be in a gathering of automatons all taught to say certain

MENTAL CONTROL

things without any of the thought life that goes with them.

In the carrying on or management of a great business this mental exchange puts you in closer sympathy and touch with your employes and associates. It enables you to understand and to know intuitively much concerning them that would otherwise entirely escape you. It enables you to help them to enter into conditions about them with an understanding and appreciation which would be utterly impossible were you not in this close and sympathetic touch. It is this which gives you absolute control; which influences, sways, directs and makes them a part of yourself. It combines in a compact body the entire membership of the organization, each member as intelligent, as useful to the organization, and as necessary in the care of it as each part of the human body is in the service of the body as a whole.

The great leaders of the world have been men of this kind of influence. They have attracted leaders as great and as influential, almost, as themselves. But they have bound the entire organization

MENTAL CONTROL

by the close bond of this mental control to a single purpose, so that there results few mistakes and little loss of effort in unprofitable directions.

So close is this influence of personal contact and association that you will often find those under you writing letters which you can scarcely tell from your own. They will so nearly represent your own thoughts, your own ideas, your own motives, that they will seem a part of yourself. This is because there has become one whole, of which you and they are each a part, and as both you and they are working for one end and are actuated by the same spirit and influenced by the same mental forces, you naturally and inevitably become very like in your methods, since the action of each is the net result of the play and inter-play, not only of ideas but of this mental control which is as absolute and positive as any physical force in nature.

To get your employe or your associate into the fold, to get him to thinking, reasoning and realizing as you do,—to make him one with you is the first step. In this process more force will be sent

MENTAL CONTROL

out than is received; mentally you never let go; you stay with them—with the individual. It does not make any difference what his difficulties, depressions, discouragements are, they do not affect you since you have drawn about yourself a protecting cordon of successful forces. But they will affect you unless these successful forces with which you have surrounded yourself are very much superior to the unsuccessful forces which a new employe, for instance, very often conjures up and surrounds himself with. But if they do affect you, you may know it is because you have neglected to put sufficient time, sufficient thought and concentration and force into your direction. No employe or associate can be made a success unless he is thus taken into the fold—unless you enter into the spirit of his development.

Some people have the unfortunate and disagreeable tendency of attracting to themselves all that is depressing and discouraging. In many instances they have indeed come to realize that they cannot create confidence in other people in their line of endeavor if they themselves do not show evidence of faith in it. And

MENTAL CONTROL

so they have come to realize that to talk of misfortunes and to be blue is to communicate the same spirit to others. Just as they realize that to stand in the cold with little clothing on will be likely to chill them and to bring on other disagreeable consequences, so they have learned to avoid those obvious forces which militate against success. But they have not realized that every moment spent in entertaining discouragements and harping on difficulties, justifying failures and associating with all the bad company that such thoughts bring, attract to themselves all there is to be had of that sort of unsuccessful forces; that they are weighting themselves with influences which must be shaken off before they can rise.

In this practical management of any business it must be taken into consideration that many of the people whom we must take into our fold have no more real experience in business methods than a child. They are children in fact. Naturally they depend on us for guidance, and unless this mental support is forthcoming, they are not going to be able to apply methods more effectively than the

MENTAL CONTROL

most inexperienced and incompetent of us applied at the beginning of our business. None of the experience and teachings that we have had, none of the better methods, none of the wise avoidances, none of the thoughtful arranging of their forces is going to apply in their cases. But if this mental support is forthcoming, everything that we have learned, all the time, money, training and energy we have spent in perfecting methods we are going to make available to them.

Your position is like that of a man put in charge of a complicated piece of mechanism. If he does not know anything about its operation he will fail of results with it, notwithstanding the machine may be the best made. As well might one put a man in charge of a modern war vessel who had no knowledge of it and expect him to operate it skillfully. It is not enough in such a case that the man has been taken through the ship, and its machinery and workings explained to him; it is necessary that he be guided day by day and the management of one part after another taught him until he is thoroughly familiar with the whole.

MENTAL CONTROL

Just so it is with the new employe or associate. Every day there must be some direction, some help, some guidance. It cannot all be learned at once any more than enough food can be taken in one day to keep the body nourished and satisfied for six.

A prominent handler of large enterprises recently said that he never permitted a man in his employment to carry on work in which he had no heart. No matter how intelligent a man might be, he said, failure would result if he attempted to work without this feeling. What this man meant by heart is the mental co-operation and resolution to draw to the task all that is favorable to its accomplishment, and the desire and will to do so. We find in almost every department of life that in some way, men realize the need of this personal mental force for the success of their work. Some call it by one name and some by another, but there is unanimity of conviction, the result of long experience, that unless there is this affiliation and friendship, or a high resolve for his work, generating those forces that are helpful, the best

MENTAL CONTROL

and completest success will not be secured.

On the other hand, there is immeasurable power bound up in this mental control. Realizing its influence is but the first step to its universal application, and as each effort in this direction increases and makes possible greater effort, just in that proportion will businesses and movements and enterprises grow.

We are now indeed but children in the handling and recognition of these forces which surround us. The time is coming when the little we now know will be increased by much that we are only dimly conscious of, or indistinctly see. The demonstration of the existence of these greater forces will come with their fuller acquisition. It will come in the larger power to achieve. It will only be in the exercise of them, in actual accomplishment through them, that we shall come to know and to be able to measure their full possibilities. No mere answering of the mail on the desk, no mere perfunctory handling of the routine of daily duties will give us either the knowledge or control of these forces,

MENTAL CONTROL

or give us leadership or organizing ability. We must believe in the truth and actuality of this mental control, and believing, use it. We must demonstrate its existence in our own experience. We must learn its use by using.

FRICTION

FRICTION

WHAT is it that wears out and breaks down machinery? Friction. What is it that wears out and breaks down lives? Friction. Friction retards action, reduces product and wastes power. It wears, destroys, kills.

Friction is the most constant problem in mechanics. It is the most destructive element in life. Literally, friction applies only to physical objects. Figuratively and metaphorically, it applies to life and to individual and social relationships.

As applied to life it is so apt a figure of speech that we do not realize that it is one until our attention is called to it. We speak of friction in an organization, or between individuals, or in our own life, and realize that it is so wearing, wasteful and needless that it seems the very same thing as the friction of mechanics. We have learned many devices for reducing friction in mechanics. We

FRICTION

practice very few for reducing it in human life.

The greatest cause of friction in machinery is a failure to clean the machinery of the dirt it accumulates. The greatest cause of friction in life is failure to keep our minds free from their own worries and cares.

Few lives wear out from overwork, but many do from the friction of fear and fret and worry. To the individual there is a double loss. He suffers the wearing pain of friction and loses the buoyancy and resiliency of life.

In ordering our lives so as to get the best out of them, whether to us that best is success in business, personal happiness and content, or influence and leadership over others, nothing is so important as to avoid hurtful friction. I say hurtful friction, because in life as in mechanics, there is a necessary and a useful friction. The friction between our shoes and the floor enables us to stand up. Without friction belting in machinery would be useless. Without friction we could grasp nothing and the race would starve to death and be de-

FRICTION

stroyed from sheer inability to carry on the simplest and most ordinary operations. So in life there is a necessary and useful friction. The friction of one mind upon another has a stimulating and wholesome effect. And out of the friction which emulation and wholesome rivalry and strong influences produce, there comes the best zest in life, and most of the progress.

The friction to avoid is the unnecessary friction. Such friction as in mechanics would be caused by putting sand in gearings or in journals. We call that sabotage when it is done to destroy the machinery by the workmen whom the machinery serves. But in life we, ourselves, are guilty of most of the sabotage which wears us out.

I am going to speak of some of the causes of friction which have lined the shores of time with the junk of business and mental wrecks. I speak first of anger, malice and hate. The damage these do is pure sabotage. They are coarse, destructive sand thrown into the gearing of that most wonderful mechanism, the mind. They abrade and tear it. They not only interfere with its work-

FRICTION

ings, but they destroy its power to work well.

Nearly as bad, perhaps quite as bad, are fear, fret and irritability. They destroy in a measure commercially calculable.

Then there is the finer sand and dirt of bad habits of mind, such as lack of concentration, or of continuity, or the clogging up of the machinery by the mere accumulation of details.

It is safe to say that the average man or woman could increase their mental power thirty percent by the elimination of friction. The mere statement of this fact proves that very thoughtful, systematic and thorough effort should be made to avoid friction in every relation. The effort should be first to avoid it in one's self. Never permit anything to worry or irritate you. Simply make it a business principle that you will not be worried, that you will not be irritated, that you will not fret or worry, and above all, that you will not allow fear, anger, malice or hatred to enter your mind. Situations will arise and collisions occur which will test this determination. Give to each as it arises,

FRICTION

the best thought that you possess. Never answer on the impulse of the moment, nor decide on a course of action while in an irritated mood. If necessary lay the matter under consideration aside, and take it up twenty-four hours later when a good night's sleep and a calmer state of the faculties will enable you to see the matter in a different and a truer light, and to handle it more wisely and effectively. When you are tempted to take exceptions and be irritated over what seems to be an injustice or is unsatisfactory in any sense, put yourself in the other person's place and consider from his point of view. To be just requires reason and thought.

“The man who is in the coolest mood, the most collected mood, the mood most free of either thought or care, the man who is in the least hurry, the man who throws over-board all anxiety as to results, the man who is not too eager,—who can lie back in his chair and make a joke or laugh at one when millions are trembling in the balance, who keeps all his reserve force until it is needed—that is the man who can play the best hand in your game, and make the best bargain.”

FRICTION

The contentment of mind that we get from our work is, itself, a matter of great value. It enable us to see everything in a cheerful, promising, encouraging light. It enables us to be interested in everything about us, and to forget our business cares at night because of the consciousness that when the day's work has been well done the morrow will find us able to do that day's work equally well.

Thus far I have spoken particularly of friction and its effect on ourselves, but it is not confined to its effect on ourselves. It affect others. Its influence extends in ever widening circles. In our contact and dealings with associates and employes there should be care to avoid friction. This does not mean that there shall not be a holding up to a high standard of performance; indeed that is one of the best ways to avoid friction.

Too much play in machinery causes not only a loss of power and effectiveness, but increases friction. Every well balanced person can be developed to greater possibilities by an equitable, just management, expecting and requiring fulfillment of duty. Laxity or permit-

FRICTION

ting poor methods means disappointment, fretting and discontent—friction. It means more, for before this fault can be corrected stringent measures have to be employed, and this in itself may cause friction. The fastest horse, if he is excited or irritated, may lose the race. No one can do their best except when they have the full control of their faculties; and no one can have the full control of their faculties when they are worrying, discontented or impatient.

It takes an even, quiet, steady course to produce the best results. Over stimulation is injurious, under stimulation is depressing. In either even the result to be obtained is not easily possible, and the friction which comes from an unsuccessful and disappointing effort takes away a further element of strength from the best powers of the individual.

There is no royal road to harmonious relations. It is a road of thoughtful management and consideration, and of firm, even rigid requirement that each one's duty be performed. Any carelessness which destroys harmony is a crime. Any laxity that permits careless, ineffective or poor methods is a vice.

FRICTION

If you have ever kept company with a rapid walker and had to trot every moment or two in order to keep apace, you know the friction and irritation of such a walk. Business furnishes an exact parallel. Methods can be taught just as thoroughly as gaits. Nagging but irritates and inflames and is a product of neglect of proper methods at some prior time.

Mere contact with a well balanced person will tend to calm and settle a naturally irritable person. The opportunity for a cheerful, peaceful, resolute, quiet influence in business is great. Every one with whom you come in contact should be made to feel this influence, to know you for a person characteristically strong in this direction. Some one has said that the control and direction of ourselves is two-thirds of the victory in controlling and influencing others.

The mind free from worry and friction has always a reserve force. The character of thought, the method of contact and influence which we exert have distinct value. It influences others to gain or loss, to enthusiasm or depression, to

FRICTION

achievement or failure. Its influence is far wider than either the pleasantness or unpleasantness of the association, the sunshine or happiness it inspires, the content or the discontent it engenders. It shapes the whole character of our business, the whole nature of our relations, the character of those we come in contact with, and our own character.

To avoid friction in ourselves we must not only cast out the causes of friction, but develop our minds into effective working conditions. Friction is least in well designed and well constructed machinery.

To avoid friction in our business it should be well organized, and then it should be lubricated with the oil of suavity.

BUSINESS BUILDING

BUSINESS BUILDING

GREAT businesses are not the result of chance or accident; they are created by an intense and sustained desire.

It is not often possible to see the end from the beginning, but that is no reason for not making a beginning. Few great businesses ever took the exact shape their creators pictured for them at the start. Usually they are bigger and better and broader than their creators pictured, because vision usually broadens with the power to achieve. When you have found the end of a thread you may not be able to know how many twists and turns it will take before it is finally unravelled, or how long it will be; but if you keep a firm hold on one end and follow it up, be the entanglement ever so intricate, you will finally unravel it.

There is no conception so great but that if the effort to achieve it is followed up as the mind conceives it, it will be accomplished.

BUSINESS BUILDING

The mind is the architect who first draws the outlines of the structure and then fills them in. To have a desire and not to supply it constantly with material which develops that desire into a substantial reality, is like drawing the first outlines of a magnificent structure, but doing nothing further with it. It is building air castles.

The desire I speak of as the creative force in great businesses is that intense and sustained desire, broadening and strengthening, which is supported by the conviction of the possibility of its realization, and a determination to realize it. It is a desire in which you keep pushing on step by step to a greater unfolding. It is like determining on a journey, and proceeding resolutely along the road. Every step brings the end of the journey nearer. Each step is essential to its achievement.

It is essential to such creation, of course, that back of the desire there shall be the potential qualities of leadership. There must be strength to support aims and purposes, resolution and persistence; the power to shape a course and to know that constant activity and the

BUSINESS BUILDING

pushing of the business are essential to achievement at every step; that the development of each element and each part of the business is essential to the accomplishment of the whole. To push one's business, to develop one's purpose conceived in the mind and resolutely determined on, means a steadfast application to it, and the bringing to bear upon it with concentration and resolution every mental force that one possesses. But to have resolutely in mind a purpose is to have made the first and greatest step toward it.

The difference between those who achieve mediocre success and those who rise high above it is in this mental resolution, this development of a purpose, this pushing of a business.

It is not necessary to the creation of a great business that you understand and realize at the beginning the complicated problems that you will have to meet and master. But it is essential that you recognize the necessity of doing each thing as it arises to be done, and doing that thing well, doing it the best within your power. Whether a man is a master of mechanics or of men, he became so by

BUSINESS BUILDING

learning one thing at a time. The man who now controls great interests may have seen the time when he had only the slightest knowledge of the interests he now so easily directs.

I have repeatedly said that the exercise of a faculty increases its power. Thus as you exercise the faculties called out and required in building your business, their power to meet conditions grows.

Having resolved on your business, now proceed to push it and push it with every hour that you devote to business. Do it thoughtfully; put into it every mental force that you have at your control. The constant association, the high resolve with the efforts that sustain and back it up, give you added strength for the problems and duties of tomorrow.

Having once resolved upon or *desired* a calling, a vocation, a business, you will naturally be drawn to it. There is a direct force that carries you towards the object of your desires. Every day you are both consciously and unconsciously working to an end. And if the end is the building of your business, ris-

BUSINESS BUILDING

ing in your business, making yourself a leader among leaders, then every day will find you doing those things which advance you step by step in that direction. With the heart set on a purpose, with a love for it, with a constant association with it in thought, there comes that direction of effort that exercises all tact, and all intelligence, that application of abilities which in due time will make you master of the situation.

Feel yourself a leader—believe yourself to be one, and you put yourself in the attitude and current that draws to you everything that contributes to that end. Dare to aim high. Dare to display the grit, the adhesion to purpose, the constant pursuing of methods which shape toward the ends you have selected. You may not reach exactly the point where you aim. I have said that few great businesses shape themselves exactly as they were first conceived. But you will come close and effectively to your aim.

Have confidence in yourself. Remember that what others have done you can do. Remember that the first effort towards success is the formation in the

BUSINESS BUILDING

mind of a desire for success, of a determination to succeed, of a resolve that you can and will succeed, and that you have the genius for labor, patience, persistence; and that you have a sincere and loving heart in the enterprise.

Court the position you aim for. Direct both thought and action toward it as you would toward the man or woman for whom you had a great affection. In an affair of the heart there would be no grumbling, you would not use harsh words, you would not find fault, but you would see in the object of your affection all that was beautiful. You would admire, respect and love it. Give to the accomplishment of your business purpose the same kindly consideration. It needs to be courted. It needs to be developed. This aim of yours is your destiny if you make it so, but not your fate. You must work it out.

Having set your aim, remain steadfast to it. Be faithful to your resolution. Remember that steady plodding in one direction makes headway. But that running hither and thither both fatigues and perplexes. It takes away the power to direct effort, or to effect purpose. Keep

BUSINESS BUILDING

your mind clear. Do not destroy its clearness with fretfulness, hesitancy, doubt, wavering or vacillation. Teach your mind to rely on itself, to feel that when once it has reached a conclusion the matter is settled, and that there is left no opening for doubt or any disturbing element of any kind, or vacillation. All discussion or question regarding it is forever put behind you.

The head of the credit department of one of the greatest mercantile establishments in the world once told me that it was only possible for him to successfully direct his department by deciding each question of credit that came before him with the best judgment he could bring to bear on it at the time, and then regarding the decision as final, putting it behind him as something settled forever. To have done otherwise would have made every decision, no matter upon what good judgment it was based, the source of harassing doubts and fears which would quickly have worn him out, and rendered him incapable of sound judgment.

It is the athlete with the best nerves, not the strongest muscles, who wins.

BUSINESS BUILDING

The nervous, irritable fretful race-horse is unreliable. It is just so with business men. A cool, quiet, balanced brain, not easily disturbed, gets the best results. Not only do people have confidence in the self-controlled man, but the power of self-control is itself the foundation of self-reliance. It is a known quantity. It inspires confidence. People place dependence on it, as on the settled and known propositions of life. No one can calculate on uncertainties. No one depends or relies on them. But everybody relies on that which is solid, unmovable, unchanging, known. As you rely on these qualities in others, so you rely on them in yourself and that is the most important thing of the two.

Having thus mentally determined upon your course and freed your mind from all uncertainties, you are now in a position to build your business with a clear, active brain free from every purpose except the absolute progress of your business.

It is not a difficult matter to build business if all the mental forces can be concentrated upon the work in hand. It is the unsettling elements, such as worry

BUSINESS BUILDING

and indecision that detract. Keen, vigorous, long-continued labor in the pushing of one's plans do not wear one out. They increase one's power, and though they may bring healthful fatigue, they only give sweetness to rest, and piquancy to recreation. The recuperative powers are not only able to replace what has been consumed, but to give increased strength through their exercise. And thus each day's work develops in the mind the capacity for larger work tomorrow. It is this growth of capacity that makes possible the realization of great plans. It is this power of capacity to develop that relieves great projects from ridicule. It is not the sudden inspiration of genius that is depended on to accomplish. It is the daily, determined resolution that every hour shall find occupation, and every day its central aim further advanced.

It is just as possible for you to build your business every day as it is for you to perform other daily exercises. Many of the best things accomplished are those in which every step forward has been made without precise knowledge of what the next step was going to be. You

BUSINESS BUILDING

simply know that you mean to push your business, that you mean to go forward, and you assure yourself by knowing that the step you are taking leads you forward, and you will be satisfied to take that step firmly, confidently. We do not need to know how many steps there are to the top of Bunker Hill Monument to get there. But we must take one step at a time and one step after another, without turning back.

Our conception of the possibilities of our mental forces and what they can achieve is so limited and so far below the highest rational point at which they could be held, that we are much more likely to dwarf our desires than that they should run beyond us. For, every day, businesses are growing to a magnitude exceeding anything of the past; developed, built up—pushed to these dimensions by the very same processes by which small businesses are being built up into large ones. It is the habit of each day, making one step in advance that will steadily mount you to any height which, you yourself, conceive for yourself.

Let a man give to his business but

BUSINESS BUILDING

eight hours a day of cool, concise and concentrated thought and he will exercise a tremendous power for its advancement. Start out in the morning with a determination to make every moment of the day a moment of pressure in pushing your business, and you will be astonished to find out how much more you have done that day than you have on other days when your effort was put forth in an indefinite, indecisive, uncertain way, lacking positiveness and power. Handle every subject that arises with earnest clearness and concentration of mind, giving it the best thought you can bring to bear on it; dispatch it and start another part of the business along the road, each one in its proper order and you will be surprised to find at the end of a few days how firmly you have your business in hand, and how much time you have for studying larger plans and larger advancement.

In this position you are absolute leader. You may draw to yourself all the forces, all the plans, all the assistance that have ever been conceived or suggested by others. It is your business to do so. But in this you will not be a

BUSINESS BUILDING

parasite, living wholly on others. You will be generating from within yourself that something with which you will repay them by developing their forces and their strength, and you will give them in return that which you add to them for that which you have attracted from them.

When you are confident, determined, pushing, buoyant, hopeful; when your courage is resolute and determined, you influence all the people about you, your associates and your employes, and you inspire the same elements in them. They feel that you are a leader, that you are a force which it is safe to follow. It reacts on yourself. It is the unseen force that pushes your business, that pushes the business of everyone about you and starts those activities which would never see life without this spirit.

Business cannot be pushed by the mere treadmill of application. To push a business you must be expanding and increasing that business in your mind. Every great enterprise has been gone over again and again, detail by detail in the mind of the man who is making it grow, and each time it is gone over it has as-

BUSINESS BUILDING

sumed a little more definite shape until finally it has taken form and stimulative action and becomes a reality. A great accomplishment is but the crystallization of the mental concept of that accomplishment which preceded it.

Every successful man lives ahead of his project; that is to say, he forms his business before it is evident to the world. Whatever is done today was thought and planned out and done mentally before. And it was the sticking to that mental plan that brought about success.

Important plans should be talked over often, but only with those whose interest and motives are like your own. It is said that James J. Hill talked out and planned out his first great transcontinental railroad long before he ever owned a mile of railroad of any kind.

No business should be allowed to worry and harass. Whenever a business fags you out there is something wrong with it. Either you are not in harmony with your business, or you are gathering to yourself forces and influences which are hostile to your best interests.

Make your mind your partner in business. Love your business. Live with it.

BUSINESS BUILDING

Feel with it, and make it a beautiful ideal in your mind, and be as careful in shaping everything for its advancement and perfection as you would if you were an artist in making every stroke of the brush add to the element of beauty in the picture. Guard your mind from any invasion of forces which are opposed to success, which are detrimental to it, which hold it down. Associate with good people, get the atmosphere of progress about you. Associate with those who repel those mental attitudes that are not aggressive and progressive.

Remember that business does not grow by chance. Growth is the consequence of mental force exercised daily in pushing forward your plans. From this mental force proceeds every action, thought and direction which governs and controls the actual operations, and even the details of your business. Do not shirk responsibility. Remember that you are the architect of your own fortune, that your business success, your mental reach, your achievements, and the achievements of those about you depend upon the resolution and aim of your mind, and upon the pushing of your business plans every

BUSINESS BUILDING

hour of your business day. Remember that this brings not only the greatest progress, but the greatest rest, the greatest recreation, the greatest natural development any human being is capable of.

Success does not mean the mere accumulation of money. That is but a part of the success of which I speak. There is a success greater than the mere accumulation of money. It is the accomplishment of a worthy purpose, the development of yourself and your associates, the creation in yourself of the qualities of leadership. It includes a broadened vision.

ENTHUSIASM

ENTHUSIASM

ENTHUSIASM

THERE is no element so important in a successful business or a successful life as enthusiasm. Yet it is an element often not thoroughly understood, or very accurately measured. It is rarely given the degree of importance to which it is entitled; it is often neglected altogether.

Enthusiasm is faith in action. "Faith believeth all things." Enthusiasm puts that belief to the test. The enthusiast believes that the thing can be done; he has faith to believe that it ought to be done; he has enthusiasm to do it.

To the unthinking enthusiasm is but the foam on the deeply stirred waters. In truth, it is the striving of the waters themselves. It is the very life of effort. It is to effort what fire is to coal, what steam is to the engine, what a lighted fuse is to a charge of dynamite—the vital force which brings action.

It is enthusiasm which gives sparkle to the eye, light to the countenance, spring and action to the step, certainty

ENTHUSIASM

to the effort, and force and vigor to the movement.

Enthusiasm gives character and vitality to desire. It is the difference between wish and determination; between the inanimate body and the living, acting human being.

Enthusiasm is the inspiration of effort; the power that brings success. It is the inward power through which the artist conceives an ideal and reaches it. It is that power within himself which enables the actor to live in his part. It is the irresistible force which sweeps and sways and carries you when you hear a grand piece of music, or a wonderful song, or a great oration. It is the genius of life. It is that which makes the difference between the animate, living, moving, acting, accomplishing forces, and the dead forces of nature which have no movement of their own, which have no spirit, which have no life.

The difference between work and enthusiastic work is the difference between failure and success. It is the difference between work without aim, purpose and determination, and work permeated by faith, purpose and vigor.

ENTHUSIASM

The monotonous, indifferent, spiritless talk that fails to convince, fails because it lacks faith, sincerity and purpose—enthusiasm.

It is enthusiasm that convinces and inspires to action. Like begets like; enthusiasm engenders enthusiasm. It is as positive as the law of gravitation. It is as far-reaching as the human mind, as potent and forceful as imagination can conceive; it is a power which carries everything before it.

It is enthusiasm directed to useful ends, supported by worthy purposes, and carried by a strong and noble intent which has accomplished all that is great in art or science, in religion, in reform, even in business and the prosaic utilities of life, which may be as noble and grand as the other achievements.

Enthusiasm is both an inspiring and a sustaining power. No great thing has been accomplished without it, and no great thing but represents the noble enthusiasm—usually clearly traceable,—of some lofty soul. Our nation exists because of the patriotic enthusiasm of its founders; the church was built in the holy enthusiasm of the Fathers. The

ENTHUSIASM

steam engine, the ocean cable, the telegraph, the aeroplane and every triumph of man over the forces of nature is a monument to the patient, persistent, overcoming enthusiasm of some man or set of men. The freedom, the democracy, the progress of the world all bear tribute to enthusiasm. Enthusiasm, faith in action, the impelling, sustaining and accomplishing power of fidelity to truth and themselves made Washington the Father of his Country and Lincoln its Savior, as it was the steadfast, unyielding element which carried Grant and his compatriots through the days of trial, danger and uncertainty.

It was enthusiasm that enabled Socrates to die like a philosopher; Zoroaster, farther back than memory, to live as a great teacher; Confucius to implant enduring ideals in the lives of an ancient people. It was through enthusiasm that Mohammed became the prophet of Arabia, and in our time, of two hundred millions of the human race. It was faith, enthusiasm, that made Buddha the light of Asia, and Jesus Christ the light of the world.

Enthusiasm generates a deep-seated

ENTHUSIASM

impulse. Sometimes enthusiasts are called cranks; but, after all, enthusiasm means resolution and confidence in one's ability to carry the task on to success. It means the possession of an element which attracts and holds everything that aids and strengthens purpose, as certainly and universally as the magnetic influence, or the law of gravitation.

Enthusiasm means the conviction which is every day added to and becomes larger with every succeeding hour and every added thought. It is the element that a writer has said "either makes or breaks one's fortune." By the thoughtless, enthusiasm is sometimes sneered at as a "hobby"; but as an old educator says, "I believe in making a hobby of everything I go at, for that means success."

No man ever rose very high who was not animated by enthusiasm. No achievement that has bound up the great efforts of a man has ever been free from it. Napoleon said, "I would rather have the enthusiasm of my soldiers and have them half-trained, than have the best fighting machines of Europe without it."

Enthusiasm is an element which noth-

ENTHUSIASM

ing daunts, which fears nothing, which grows stronger with every difficulty, which expands with every achievement, which is never at rest, which accepts one achievement as but the stepping stone to another and larger. It is that powerful, irresistible force which finds gratification only in achievement.

To have enthusiasm you must love your business; you must be in heart and harmony with your undertaking; you must believe in its broad reach; you must have faith in its greatness; and you must realize that your power in the world is subject to some one's control and that this some one should be yourself. What is willed, is already half done, if that will has behind it the resolution and heart effort, the earnestness of purpose, the intensity of faith which constitutes enthusiasm—a fire that burns brightly and never lowers its flame, illuminating all that is noble.

Archdeacon Farrar says of enthusiasm: "It implies an absorbing, passionate devotion for some good cause. It means the state of those whom St. Paul has described as 'fervent'—literally boiling—'in spirit.' It describes

ENTHUSIASM

the soul of man no longer mean and earthly, but transfigured, uplifted, dilated by the spirit of God. When a man is an enthusiast for good, he is so because a spirit greater than his own has swept over him, as the breeze wanders over the dead strings of some Æolian harp, and sweeps the music which slumbers upon them, now into divine murmurings, and now into stormy sobs. * * * Without enthusiasm of some noble kind man is dead; without enthusiasm a nation perishes. Of each man it is true that in proportion to the fire of his enthusiasm is the grandeur of his life; of each nation—for the nation is but the reflection of the individual—it is true that without enthusiasm it never has the will, much less the power, to undo the heavy burden or to atone for the intolerable wrong. * * * Most of us are drowsing and slumbering in moral acquiescence; the cry of the miserable rings in our ears and we heed it not; the wayfarer welters in his blood by the wayside, wounded and half dead, and after one cold glance we carefully pass by on the other side."

The influence of enthusiasm is illim-

ENTHUSIASM

itable. No one can tell into what immeasurable fields the influence of a single enthusiast can spread; being almost divine, the power of enthusiasm is an almost superhuman power. If it is based on sound, earnest principles radically correct and strongly intrenched, it will command the confidence, trust and support of the worthy and the forceful everywhere.

When we speak of enthusiasm, it is not of something indefinite, intangible and impossible of measurement; but we speak of a definite and describable force of tested and measured strength based on solid, practical principles, the force of whose influence can be made to reach to the accomplishment of any desired good. Peter the Hermit went barefooted through Europe preaching the Crusade, and the most important and far-reaching activities of the middle ages were set in motion. Clarkson with a small printing press and a negro lad, told twenty millions of people that slavery was wrong, and slavery disappeared. It was the tremendous enthusiasm of Hahnemann that founded the great homeopathic school of medicine. Florence

ENTHUSIASM

Nightingale, through the power of enthusiasm, created that revolution in the laws of war represented by the Red Cross. Father Damien ministering to the lepers of Molokai, by the power of his enthusiastic self-sacrifice focused scientific attention on leprosy to such effect that the extinction of this oldest known disease in the world is measurably in view. It was the sublime faith and invincible enthusiasm of Columbus that revealed the new world.

Enthusiasm without solid purpose is as forceless as imperfectly confined steam. Enthusiasm leads to that thoroughness, that carefulness of campaigning which perfects effort. It is a power to achieve, not merely to make attempts.

All great enthusiasms have had strong material for their basis. They have achieved because they have been sound; because they have been thorough; because they have been true.

Enthusiasm first makes its appliances, its engines, providing the patience, toil, earnestness and persistence which are necessary for creative achievement. It then turns the steam into the cylinders; the wheels begin to turn and the great

ENTHUSIASM

power stored up is directed to moving the products of the world. It is in much the same way that the forces of the brain are marshalled. And thus accomplishment expands and reaches out to the limit of our patience, our earnestness, our courage and the immovable convictions which are within us.

It is a frequent wish of youth that it had lived in the romantic and adventurous past,—instead of the prosaic present—when battles were to be fought and victories at arms to be won; when some great, noble cause now achieved, needed leaders and soldiers. But the present is no more prosaic than the past, except to prosaic minds. The present has causes that need brave soldiers and gallant leaders, not less noble than those of the past.

Greatness is not the result of spontaneous acquisition of power, it is the generating of power within one's self. It is keeping constantly lighted that fire of enthusiasm which carries you over the disheartening days and all the difficulties; which makes you search with every dawning day some better understanding of yourself, some stronger,

ENTHUSIASM

closer, abler control and shaping all the forces within you. The difference between a well-trained powerful mind and the one that accomplishes nothing in the world is the difference between their enthusiasm and development.

We are apt to look too much to influences beyond, powers external to us, and too little to the things which are within ourselves. Bound up within us there is a genius and a power for achievement, the depth and extent of which depends entirely upon us and our effort. It depends upon what we will; and when we say this we mean that every resolution, like every promise, ought to be made good by performance.

Let us not be mere dreamers, idling away the grand opportunities of life. Let us be men and women of action, of resolution; let us be achievers; let us realize that the world is an open opportunity and that there is no limitation upon us but that which we place on ourselves; that they who have the courage to say "I will," can be both captain of their soul and master of their fate; and that to be master of one's self and one's fate means the achievement of all

ENTHUSIASM

that the heart, conscience, nobility and strength of personality desire.

“If we were to divide the life of most men into twenty equal parts we would find at least nineteen of the parts merely gaps or chasms which are filled neither with pleasure nor business. The most proper thing to fill in the gaps is reading of well chosen books.”

“He is not only idle who does nothing, but he is idle who might be better employed.”

“The peculiar train of thought which a man falls into when alone to a degree moulds a man.”

LOOKING FORWARD

LOOKING FORWARD

THE sailor, going aloft, must ever keep looking higher or lose his poise and sense of security. His safety, his efficiency depends upon it. The navigator sailing unknown and uncharted seas keeps the most vigilant lookout ahead.

Looking Forward is the means of both safety and progress.

Look forward. Remember that your origin, what you have achieved, the limitations of your calling, your difficulties and failures, are all things of the past. You are not chained to them; you are liberated into a sphere as extensive and broad as ever man faced. You are like the eaglet that is learning to fly; the height of your soaring may be what you make it.

Do not limit the future by the past, for in the past you were a different person from what you are now. Conditions have changed; you yourself have changed. Your horizon has widened, and a conception and realization of your

LOOKING FORWARD

powers has come to you and a development has taken place. You are no longer circumscribed by the limited aims and purposes of your former life; you are abreast with the world's great leading forces. If you will, you are but in the youth of your business; you have but to perfect your work.

Have you ever gone back to visit the home and scenes of your childhood? How narrow the streets seem! How dull and unprogressive many of the people who in your childhood seemed to you the very essence of sagacity and business acumen! The house with the cupola that seemed so large, so important, how subdued and small it seems now! The bridge near the school-house that seemed such a massive piece of engineering has dwindled almost as much as the rivulet it spans.

But these things have not changed. It is you who have changed. Your experience has enlarged you. Your mental horizon has widened. You have grown and you have acquired new standards of comparison.

Go back among old friends. Some of them have grown as you have and you

LOOKING FORWARD

recognize that they, too, have been looking forward. Of others, who in the years that have gone seemed bright, active and capable, you are astonished at their limitations. It is not that they have retrograded. They have simply drawn down the curtains of forward outlook; they stopped where they were.

There are two aspects of looking forward. We look forward in order to effectively plan; and we look forward because we aspire. We only truly look forward when we both plan and aspire.

Looking Forward enables us to shape our course and perfect our plans and our methods. We can give them neither completeness nor effectiveness otherwise. The architect who constructs a building on plans that have been carefully laid out in advance knows exactly what is to be done at every point. The difference between looking ahead and anticipating and knowing the future of your business, and not doing so, is the difference between building a house with plans and building one without. Conceive for a moment an intricate structure being built room by room without any design or intelligent plan beyond

LOOKING FORWARD

the laying of one brick upon another, the conception extending only as far as the day's work, and you have exactly the process upon which many business people work. It is not surprising that some people accomplish much more than others and yet work no harder. They go far and yet have fewer abilities. Their accomplishment is more complete, yet they have labored less for completeness.

Ordered results do not come by chance, even in those things where results seem to shape themselves in the rush of chance, as winning a horse race or a hotly contested football game. Aside from practice and preparation, and strength and endurance, the factor of Looking Forward in both its aspects of aspiration and planning is the determining one. I once knew one of the greatest American trainers and drivers of trotting horses. He trained and drove a number of the most famous trotters of the American turf. His victories *took place* amid the excitement and shouting of thousands of spectators under the stress of the tensest interest and excitement. They were *achieved* in the character of the man and in the looking

LOOKING FORWARD

forward of his planning and determination. He was a man of precision and coolness, strength of character, and personal force. His habits of life were careful and regular, and he neither tampered with his nerve force and poise by the use of liquor or tobacco nor by speculating or betting.

“When you are starting, you doubtless make a great effort to get into position,” I said to him once.

“Yes, in some measure,” he replied, “but generally speaking, I try to get started and settled down to work. Then I know what the situation is all around me. I take everything into consideration carefully and I work steadily for a given point. There must be no indecision, no nervousness, no lack of direction. Sometimes, there is a fortunate chance comes which is not calculated out before, and which I take advantage of. But as a rule, my course is well laid in my own mind very shortly after I get started and I follow that course.”

He has determined to win; he has looked ahead to calculate all the chances; his course is laid out and he follows it. He has looked ahead but he constantly

LOOKING FORWARD

looks further ahead, so that he is ready to take advantage of any fortunate chance which may open.

In football or any other game in which the element of chance seems so predominating, common experience proves that it is still the Looking Forward that is the determining factor. Aside from superiority of teams or contestants—and often this superiority consists in a keener, alerter, more sagacious looking forward—it is the power of planning out and of steadily looking forward, taking advantage of the uncalculated, that counts.

If, then, in such contests as these where chance and fortune are such factors, looking forward is of so much importance, we can understand how important it must be in the more serious game of life. To you, the success of your business, of your affairs, of your course in life, is the most important there can be. You cannot afford to build it without planning, nor without regard to ultimate results. You do not want in the end a misshapen building, inadequate for your needs, built by adding to a little shack a room on here and another on

LOOKING FORWARD

there. What you want is something planned, consistent, fit, a structure on good lines of evenly distributed strength, capable of accommodating the business without friction, without unnecessary labor and without any weaknesses.

Safety, strength, accomplishment, everything desirable and satisfactory requires that in shaping your course, you look forward, you plan, you take into consideration all of the calculated factors and be ready to take advantage of the uncalculated ones which may occur.

Inseparable from Looking Forward is ambition. It is a part of Looking Forward. It is the courage to believe that you are capable of great things and of developing yourself for every achievement.

It is the courage and intelligence to believe enormous responsibilities are with you, to believe that it is necessary for you to achieve some of the world's great purposes. The world generally takes a man at his own estimate of himself. You may place the estimate of yourself as high as you will, and if you conscientiously and earnestly act on it,

LOOKING FORWARD

your estimate will not be too high. You will reach that mark in your achievements which you have believed yourself capable of reaching.

Habits are strong within us. After we have worked hard for a long time on one line the disposition to sag down and wonder whether we shall reach the end we aim for is very natural. It is one of the old habits of narrow thought, narrow purpose, narrow conception rising up and claiming residence with us. Progress and activity have driven it off, but until new and firm habits, cemented by achievement, have been fixed, we always have that old attitude, that old hesitancy, that old questioning arising before us. Remember in this connection that there are no forces which can prevent our rise except those that are within us. Keep in mind that your mental associates may be what you will, and that people who are out of sympathy with you, who have no interest in you or your undertaking detract from your force. Those who are in sympathy with you add to it. The mother knows what it means for her boy to have bad associates. The boy, however, may not

LOOKING FORWARD

recognize it. It is so with our mental associates. Our thoughts and those mental forces that we associate with may be retarding influences or stimulating ones which exercise an out-reaching, resolute power that never permits us to be daunted, that resolutely sets us in our direction and keeps us steady to our purpose.

If you look resolutely into the future, uninfluenced by the failures of the past, believing that you can accomplish, resolving to accomplish, you have set your course.

Then look well ahead, think well of yourself, believe in your own powers; remember that you have but today's work before you. Tomorrow you will have added strength. If you have the spirit within you, the grit, the resolution and the determination you will not fail in achieving your end. Be ambitious, determined to reach a height as great as your intelligence can conceive for you. You will find all along your course that opportunities and plans by which you may achieve, are at your command. You will not find yourself expecting them in vain. At every turn

LOOKING FORWARD

you will be anticipating and your road will be pointed out to you. You will know it and you will find within yourself the ability to accomplish that which has been called for.

Remember that the people who are achieving greatness all around you are but mortals. They are accomplishing by the same processes that you must adopt. This exercising of mental force is a part of your work. You have been given your brains, your conception and your intelligence in order that you might recognize your possibilities, and that you might train these forces and direct them to a construction adequate to the purpose for which you aim. No force that has been given to you is so subtle, so limitless, and so tremendous in its power as this.

Experience will constantly teach you that the first and continuous effort should be to look ahead.

Conceive your range and mentally occupy that position from the start. Your practical achievement of it is but a question of execution. This requires earnestness, cool judgment, patience, persistence and all other governing

LOOKING FORWARD

forces, just as the detail of a big business requires constant and able direction. But the first and greatest of all is the conception. It is the purpose performed in the mind, the position you have taken for yourself.

EFFECTIVENESS

EFFECTIVENESS

EFFECTIVENESS comes from within. It is the determination of the individual to so manage, control, discipline and train his own powers as to use and develop them to their highest possibilities. Effectiveness differs from efficiency. Efficiency comes from following a well devised course of action. Effectiveness is the moral and mental force that brings efficiency about. It is an impelling force which brings results by creating the conditions that produce results.

Effectiveness is progressive, developing, in its processes. The effective man is a growing man, accomplishing today what he could not have accomplished yesterday because he has increased his capacity, enlarged his powers, by exercise and effort. It is lost if exercise and effort are abandoned, if the will and determination behind it are lost.

Effectiveness is a matter of our own will. We secure it because we want it, and go about getting it. Its limit depends upon ourselves.

EFFECTIVENESS

Effectiveness is a habit that grows, but it is also a habit that may be lost. As it grows through the discipline and training of our mental powers and our moral force, our treatment of these will affect it. Good habits of mind are essential to the highest effectiveness. The mind must be disciplined not only to work, but to rest, and to do either at the command of the will. Rest and change are just as essential as concentration. The re-creation of forces is not less important than their exercise. The important and useful thing is that the mind should be so disciplined that whether at rest or at work it is at the command of the will.

To work without rest is like constantly growing the same crop without change on the same soil; fertility is exhausted. As the fertility of the soil is maintained and increased by the appropriate rotation of crops, by rest and by cultivation, so the fertility of the mind is maintained and increased by appropriate rotation of occupation, by rest and by cultivation; and each is accomplished by systematic, not by haphazard or desultory change. The change must be designed, deter-

EFFECTIVENESS

mined, made for a purpose, done at the command of an intelligent will.

Bad habits are easily acquired. Lazy, listless, vain longings destroy the power of concentration, and activity degenerates into sloth. The ability to co-ordinate and to direct and control the forces of the mind marks the dividing line between high effectiveness and mediocrity.

Habits of half-training are pernicious; habits of thoroughness are an essential of effectiveness. It is better to do one thing well than twenty poorly; for it is only through habits of thoroughness that the mind or the body is trained to meet the tests and the crises of life. The army or the navy which neglects gun practice in time of peace will lack effectiveness when shots count.

Effectiveness demands a mind unincumbered with the useless and confusing; a mind like a battleship must be stripped for action. The dilettante mind is ineffective because incumbered with so much that is unserviceable. Action is impeded, directness of purpose is lost.

Effectiveness, though unseen, is just as absolute as though it were a physical force. The exercise of it tempers and

EFFECTIVENESS

practices and strengthens it. It grows like a rolling snow-ball.

Effective men seek other effective men and are sought by them. People with a common interest come together. Elements combine with their affinities, not with their opposites. And the forces of thought attract to them other like forces which increase their volume.

Men of force, push and determination are attracted to each other. Every contact of such men with others like them, every conversation among them, imparts a vigor, or serves as an inspiration to each and strengthens every one. Such men do not associate with the weak, vacillating, uncertain and hesitating. These group themselves together. In human, as in chemical combinations, it is the elements having affinity for each other which come together, creating a new substance, a new organization.

The power of effectiveness was displayed by the original John Jacob Astor when he tramped the streets of New York with a basket of apples on his arm offering to one after another, irrespective of the number of discouragements and refusals to purchase that he met.

EFFECTIVENESS

And it was this same power of effectiveness developed and grown greater which made him one of the master spirits of enterprise of his day. It is this power of effectiveness, this ability to concentrate all the powers on the purpose in hand, and renew itself with each obstacle met that has enabled every great projector and inventor, from Columbus or Robert Fulton down, to present to one person after another with earnestness, courage and faith, the importance and value of their project or invention, until finally they have engaged the attention and secured the means by which they have triumphed.

Effectiveness should be a growing power. Each accomplishment develops strength and ability for larger accomplishment. That is why the effective man regards minor achievements with small content, looking to the greater achievements which he is able to see and believe are now possible. There was a time when small achievements were just as far ahead of his accomplishment as the larger ones are now. Strength has grown by achievement.

The elements of effectiveness incite

EFFECTIVENESS

the achieving power, the mental control; and with determination, mental and moral forces are constantly increasing themselves. They reach out for their affinities in others. It is not an unusual thing to be hundreds of miles away from some one during the time you are working out a project, or a plan, or an invention, and then suddenly meet that one and have him present to you the very plans you had in your own mind, adding to them ideas which originated with him. He has unconsciously acquired knowledge of your plans, doubtless by this working out of mental control, and in his searchings he has added to your plans when you come in contact with him. The very concentration of two minds on the same subject seems to have transmitted thought to a distance.

Effectiveness lifts us out of despondency, discouragement and difficulties. It is like the good strong team of horses which comes along, hitches on to the wagon that is mired and pulls it out. The effective man, the effective mind, is doing this constantly for the weaker, the uninitiated, the beginner, or those

EFFECTIVENESS

of limited faith and force. Effectiveness is the inspiration to renew courage. It begins each day with increased resolution, fresh determination and with rejuvenated vigor. The effective man smiles and welcomes the difficulties as they surround him. In effectiveness there is the keen vision, the alert mind, the intuitive perception, the courageous soul, the resolute will, the invincible determination all in tune and all in harmony because attuned by habit and practice, and by the complete discipline of the will.

In effectiveness there is that rallying power which makes you quick to see a wrong position or a weakness, and gives you the power to correct them; to recognize impending defeat and enable you to quickly reorganize your plans and bring victory out of it. Effectiveness is never daunted, because it is the ability to utilize every resource and to command every reserve power.

Mere industry is not effectiveness. Effectiveness can be neutralized and destroyed by doing the things of lesser instead of those of greater value. There is neither gain nor effectiveness in

EFFECTIVENESS

counting telegraph poles as you speed by on a train, or in adding up the number of seats or the window catches that a car contains. Effectiveness confines itself to those things of distinct value, occupying itself with them in the order of their importance.

Effectiveness, above all, avoids occupying itself with destructive things. If you spend an hour in despondency, or fretting, worrying over an annoying incident, or centering your thoughts on unpleasant sights, you consume force,—your powers; and you attract to yourself those negative elements which make the consumption of mental force double what it would be if directed in a useful and purposeful channel. It is like the destructive waste of force due to a hot journal. It is just as necessary for you to spend your energy, your vital force economically as that you spend your money economically. It is essential that you get full value for what you spend. The expenditure of thought and force do not stop when the muscles cease acting. They go on. They are always acting. They are never at rest when awake. This but emphasizes the im-

EFFECTIVENESS

portance, therefore, of perfect control and discipline of these powers.

Effectiveness gives you new plans by enabling you to see better combinations of the old plans. It makes you understand your own powers. It points out the way for success. It detects weaknesses, and removes them. It shapes the expenditure of force to the best advantage. Effectiveness not only conceives new ideas, but generates and marshals forces which will carry them on to success.

It is effectiveness which influences people, which inspires their confidence, which attracts them to you, which makes them believe in what you say. The wiles and influence of social entertainments, the lavishing of money, flattery, concessions or other appeals to foibles or weaknesses have nothing of that influence which the quiet, silent force of effectiveness has in attracting people to you, and inspiring them with confidence in you, and gaining for you their cooperation and help. The things which they most prize in themselves, the certainties of character, the power of achievement, the factors and elements

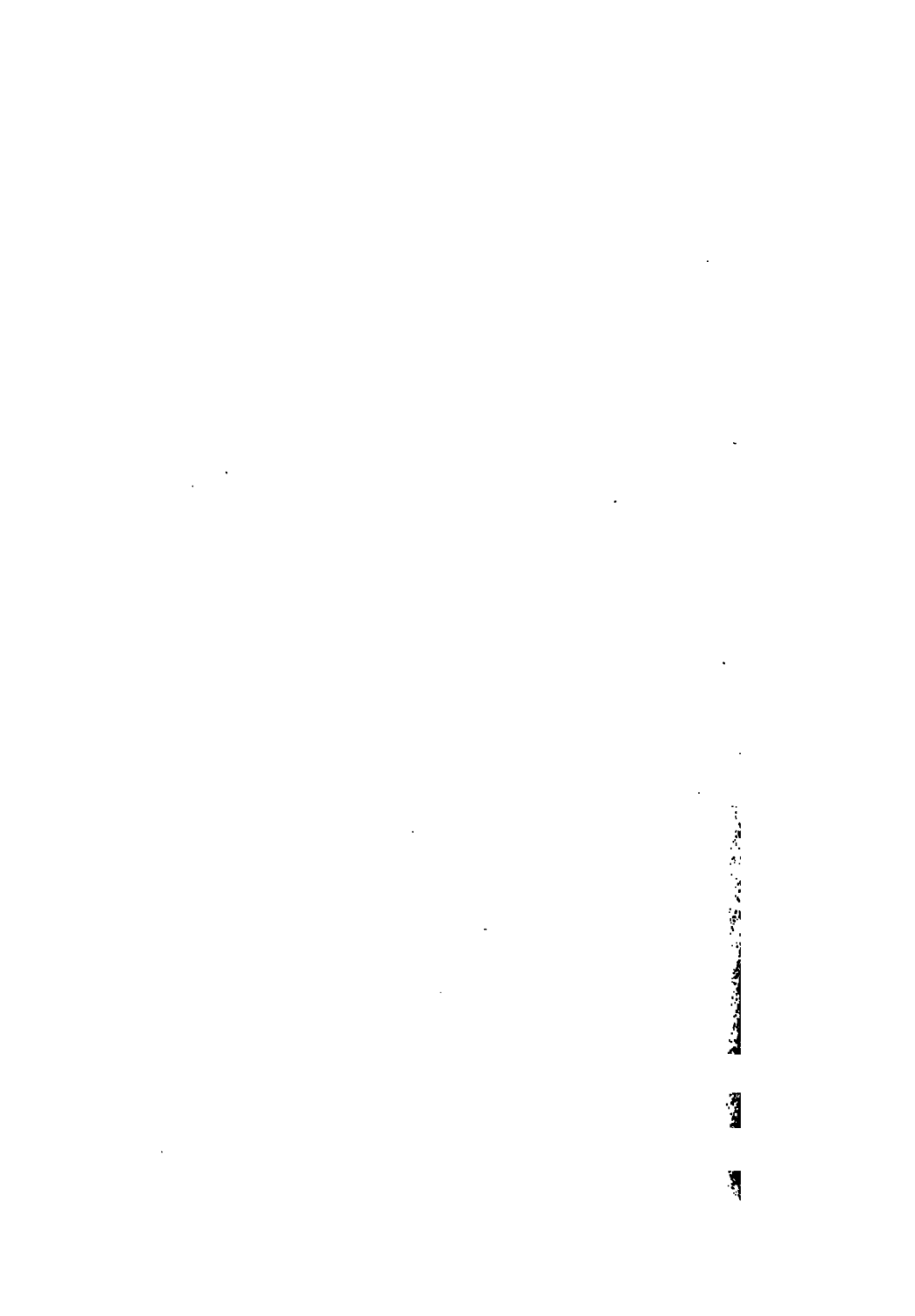
EFFECTIVENESS

of success which they desire, they find in you; and, as like attracts like, they are by the very force of effectiveness brought to believe in the possibility of their own success. It is in this way that the effective man duplicates and multiplies himself through others.

Effectiveness does not fail to cultivate the minor forces of influence. The cultivation of courtesy and suavity of manner, and that contact with people which inspires and attracts. Effectiveness recognizes, as some one has put it, "that you can't make faces at the world and succeed," no matter how good your business may be. Effectiveness includes tact, the power and the skill to do the right thing at the right time.

Effectiveness, the power to accomplish, set in motion by the desire to accomplish, is what has made the progress of the world, developed all the great inventions, increased the beauty and pleasure of living, bettered civilization and developed men.

Effectiveness is yours if you will have it and are willing to pay the price for it; and there is no limit to your effectiveness except that which you, yourself, set.







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